

THE
VVORLDES
RESVRRECTION

OR

The generall calling of
the heathen

A familiar Commentary vpon the
eleventh Chapter of the Epistle to the Romanes, and
the first of the Epistle to the Galatians, and the content of the
same, and the interpretation, whereunto the
most difficult questions are foundly answered, and
the most difficult doctrines, and the most
of every sort are profitably and
plainly delivered.

By THOMAS BAKER, Minister of
the word of God

Christ Church



AT LONDON

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1602.

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AT LONDON
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To the Right Honorable and most
vertuous Lady, the Lady L v c i i Countesse
of Bedford: grace and peace, with increase
of all holynesse and happynesse.



He wisdom, power, and prouidence
of God, as it doth (right Honour-
able) most eminently and admira-
bly appeare and shine forth in the
frame, preseruatiō and govern-
ment of the vniuersall world, and
of all things therein contained: so in the mystery and
matter of predestination, in the illumination and
blinding, saluation and condemnation both of Iewes
and Gentiles, it is most deepe, yea & past mans sound-
ing out. For who can comprehend the depth of Gods
councell, or render any particular reason of it? why
God, who had amongst all the nations of the earth
elected and selected the Iewes to be his onely pecu-
liar and beloued people, with whom he made such a
singular couenant of mercy and saluation, to whom
appertained the *adoption*, the *glory*, the *lawe*, the *ser-*
uice of God, of whom are the *Fathers*, and of whom
(concerning the flesh) *Christ came who is God blessed*
for ever-more, should for so many hundred years, euen
from the Apostles preaching vnto our dayes, gene-
rally cutt and cast them off from being his people
and Church? and by occasion of their vnbeliefe and
desertion, haue in their roome and stead, so generally
in all countries and kingdoms of the world. adopt d
and substituted vs Gentiles, who formerly were no-
thing but *wilde Oliues no people, nor beloued, strangers*
from the Couenants of promise, without Christ, without
hope, without God in the world?

Rom. v. 4.
& 5.

Rom. 11. 17.
Deut. 32. 21,
Ephes. 2. 12.

1 Theff. 2. ver.
15. and 16.

The reason (I say) and moving cause of Gods decree and council, is vnserchable and past finding out; yet if we duly examine and consider the euent, and execution of it, we cannot but discerne & acknowledge that God hath most iustly reuenged himselfe vpon the Iewes & powred out his wrath vpon them to the vtmost. For before Christ his incarnation, they often misused, derided, persecuted, & slew Gods prophets, & since they refused & murdered the Lord of glory, they forbad his Apostles to preach to vs Gentiles, they persecuted and killed them, and from that time to this present houre, cease not to blaspheme & spit out their venim against Christ his church, his gospel and his seruants. And yet, (notwithstanding all this) is it not a mystery to bee wondred at and adored, that God hath in all ages of the Church, chosen & reserued to himself, and called to Christ a remnant of them, which is vndoubtedly, a fore-runner and argument of their generall conuersion not far off. Secondly it is a maruelous worke of God, & not without his mystery, that the Iewes (how soeuer wandering and dispersed in al countries almost,) should stil continue such a distinct and vnconfounded nation, so innumerable in multitude, and so constant in the keeping and obseruing of (as much as they possible may) their ancient lawes, rites, and ceremonies. Thirdly they haue bin in the times of greatest persecutions, when the tirants of the world sought to extinguish, and root out the scriptures (and still are) the faithfull keepers & preseruers of the old testament: & all this may put vs in some good hope of their future calling and conuersion. Lastly God hath (as Saint Paul manifestly proueth,) made an euident promise of their plenary calling & saluation, when the full number of

The Epistle Dedicatory.

vs Gentiles, is (succesfully) come into the church.

Thus seeing their miserable state for the time past, and also at this present, and that a remnant is alway remayning, & the conuersion of the nation of them is dayly expected; we must not passe by so memorable a worke of God without vse & application. By their fall and apostacy wee must not only iustifie, but also tremble & stand in awe of Gods iudgments, feare to offend the diuine Maiesty, and beware least through vnbeleife, contempt of the gospel and profaine security, we at length attract & draw the like iudgments vpon our selues. Secondly, in that so great a multitude of them shalbe againe ingrafted into Christ and beleiue the gospel, we must be so farre from despising them, or scandalizing them by our ill life and example, & from despairing of their saluation, that we must heartily pray for them, and by our zealous profession and holy life and conuersation study & strue, through the working of the holy Ghost, to reduce them into the right way.

Lastly, Christian Monarches & Magistrates must not only by enacting and execution of seuerelawes, repress their vile and intolerable vsuries, whereby they plague & oppresse many poore Christians, and punish with al sharpnesse their horrible blasphemies against Christ and his gospel, but cause them being vnder their authority & subiection to be by degrees instructed in Christian religion, and for the sooner effecting of it, to compell them to heare the gospel. Then shall the miserable and seduced lewes bee brought home, the world reuiued, the hearts of Gods people replenished with vnspeakeable ioy, all nations shal glorifie God in Christ, and we shal al in short time be fully & finally, perfected and glorified.

The Epistle Dedicatory.

This is (most noble Lady) the summe and subiect of this small volumne, which hoping that it will bee profitable and comfortable to many, I thought good to publish it, and in many respects mee mouing, to commend the protection and patronage of it, to your Honour.

First your Honour, is zealous, religious, wise, and learned, and alwaies haue beene (and still are) in these regards, illustrious and renowned.

Secondly, you to your greatnesse, ioyne goodnesse, to your honor, humilitie; and to your knowledge, Christian kindnesse and benignitie, and therefore you cannot but accept of, iudge of, and read at your leasure, any sound and holefome treatise that directeth and furthereth you therein. Lastly, I am so deeply obliged and indebted vnto your most noble and religious Parents, and to the honourable, studious, and hopefull Knight your brother, that the signification of my thankfulness doth in equity also belong vnto your Honour.

Wherefore I most humbly beseech you, grationally to respect my small labours, and to make vse of them for your edification. Thus desiring your good acceptance, and crauing pardon for my boldnesse, I pray the God of heauen to encrease you in all honour and grace, to make you a noble Cedar in his house, a bright Starre in his Church, fruitfull in all good workes, happy & blessed in your good courses, and after fullnesse of age, faith, and felicitie, to crowne you with everlasting glory in his heavenly kingdome. Amen.

Conentry. November. 1608.

Your Honours in all duty to be commanded.

Thomas Drax.

CLARISSIMO,

Viro & doctrina & pietate præ-
stanti, Domino Clementi Throgmortono equiti
aurato, gratiam pacem & omnia
prospera.



Vanquam, (eques ornatissime) quidam
pij & eruditi homines, de futura illa
generaliquē Iudaica nationis vocatione,
propter diuturnam eorum Apostasiam
& virulentum contra Christum &
Euangelicam veritatem odium, vel
desperarunt, vel valde saltem dubita-
runt: veruntatem Divus Paulus eorum errorem dis-
cretè damnat, & pluribus & maximi ponderis argumentis
plenam Iudeorum conversionem sub finem sæculi futu-
ram, disputat & evincit.

Primo, ipse, cum sit Israelita, sue conversionis exemplo,
ostendit eos non esse in uniuersum abdicatos. Secundo ex
Dei præscientia, id est, prædestinatione & favore, Deum
reliquias quasdam Fidelium sibi semper reservare, ma-
nifestum facit. Tertio, ex similitudine suorum temporum
cum temporibus Eliæ, Deum in densissimis ecclesiæ tene-
bris & corruptissimo illius statu, suos electos habere, alere
& conseruare declarat. Quarto, Gentium zelum & sanc-
tissimum exemplum, Iudeos tandem, ad sanctam eorum
amulationem prouocaturum; & ex aduerso, numerosissi-
mam illam Iudeorum vocationem mundum illuminatu-
ram, & hominum languescentem fidem exuscitaturam
demonstrat. Quinto, Apostolus ubiq; (per occasionem)
propriū ministerium exornando aliquis ex illis conuer-
tere & seruare contendebat. Sexto, Dei fœdus cum Israe-
litarum patribus initum, & eius vocātionem & donā (in

EPISTOLA.

Electis) perpetuitatem & immutabilitatem induere testatur. Septimo, quum vocatio & salus omnium Electorum, ex sola misericordia Dei pendeat, Iudeos aequè ac Gentes seruari posse persuadet. Octauo, ex Dei omnipotentia, eorū vocationis spem & probabilitatem colligit. Postremo, innumerabiles Iudeos, post plenitudinem Gentium in Ecclesiam ingressam, Euangelium amplexuros, euidentissimis scripturis confirmat.

Hæc cum ita se habeant, ea ad institutionem & usum nostram transferamus. Primò hinc discimus (quemadmodum fusiùs in Epistola ad splendidissimam comitissam docuimus) Deo licere pro liberrima sua voluntate, & absolutissima potestate Eligere, reijcere, & inducere vel conuertere quoscunq; voluerit. Secundo puram Dei misericordiam in Gentium vocatione elucere, at fœderam eius iustitiam in communi Iudæorum abiectiōe tantum confici. Quapropter Dei gratiam gratis animis prædicemus, dignè Euangelio ambulemus, Dei iudicia timeamus, & à Iudæorum incredulitate, horrendis blasphemis, usuris, contemptu Christi, reliquisq; peccatis abhorrendo, caneamus. Vltimò, nostris assiduis & ardentissimis precibus eorum conuersionem promoueamus, & synce a doctrina & obedientia luce, eos lucrifacere studeamus. Cum igitur hæc materies (vir nobilissime) tam sit admirabilis & omnibus Christianis tam necessaria, censui in publicum emittere, & tuæ etiam non tam erudite censura quam clementi patrocinio committere. Quum enim Tu, propter religionis puritatem, Theologiæ accuratam cognitionem, & Dialecticæ & Philosophicæ scientiæ præstantiam, su, ornatissima in Dei Ecclesia, Cedrus; in familia tua ordinatissima disciplinâ Dauid & Iosua, & in nostro Warwicensi agro publica iustitiæ lumen, non potes quin præcepta, monita, & consilia, eò dirigentia, lato &

EPISTOLA.

libenti animo excipias. Deniq; cum pater tuus antiquæ nobilitatis & beatissima memoria vir, iamq; in Cælis triumphans; me in vita suâ summâ benivolentiâ complexus sit: confido certè, te cum sis eius non solum bonorum, sed etiam eximiarum virtutum heres iustissimus, velle me, non modo charitate quadam complecti, verum etiam lucubrationes meas utcunq; approbare. Quod profectò expectans & humillime expetens, hic dicendi quidem, sed tui colendi finem numquam facio.

Iehoua opt: Max: te omnibus externis & internis dotibus & ornamentis cumulet & perpoliat, tuos pios conatus prouchat, & tibi, tuisq; longeuam in terris felicitatem, & tandem æternum in Cælis gaudium & triumphum largiatur.

Couentriæ. 1608.

Tuæ dignitatis studiosissimus
THOMAS DRAXE, verbi
Dei Minister.

A

A Ta-

A Table conteyning the number of the Questions, which are, by occasion pro- pounded and resolved.

1. **C**An Gods couenant with his Elect bee made frustrate through mans vnbeleife. *Neg.* page 2
- 2 Whether that Gods fore-knowledge doth distinguish the elect from the Reprobate. *affir.* pag 3
- 3 Whether that the idolatrous Iewes in *Elias* his time sinned in demolishing altars, seeing that they were set vp in places vnlawful. *affir.* *ibid.*
- 4 Whether that the Church can erre in matter of faith and doctrine. *affir.* *ibid.*
- 5 Whether that the Church of God doth euer faile vpon earth? *neg.* p. 11
- 6 Whether that God had any church or people in the darke mist of Popery? *affir.* p. 12
- 7 How our forefathers were then taught and saued? p. 13
- 8 Why God doth many times cause his militant church to be inuisible? p. 14
- 9 Whether a Protestant may dissemble his religion and so go to idoll seruice? *neg.* *ibid.*
- 10 May a man seeke for iustification and saluation and not obtaine it? p. 23
- 11 Doth God harden the Reprobate? *Distinct.* *ibid.*
- 12 How doth God harden the wicked? *ibid.*
- 13 How can God be said to blinde the Reprobate, seeing that he offereth the meanes of illumination to many of them? p. 28
- 14 Whether that *Dauid, Paul, Elias* did sinne or not in vsing imprecations against wicked men? *neg.* p. 32
- 15 Whether that wee may lawfully vse imprecations and pray against Gods and our enemies? *Affir per distinctionem.* p. 33
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- 29 Can any man be ſaid to be a naturall branch of the church, ſeeing that all are ſinners and children of wrath by nature. *Aff. per diſtinct.* *ibid.*
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that we can adde nothing to his perfection? *p.117*

The worlds resurrection.

Romans. Chapt. xi.

I Demaund then, hath God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

God hath not cast away his people which hee knew before? know yee not what the Scripture saith of Elias, how hee commeth with God against Israell, saying.

Lord they haue killed thy Prophets, and digged downe thine Altars: and I am left alone, and they seeke my life &c.



What then (may some repining Iewe obiect) hath God, that is vchangeable in his decree & couenant, & whose compassion's faile not, cast away .i. hath he wholly and vniuersally cast of and excluded from righteoufnesse and eueralasting life his people? that is the Israelits or Iewes, for whose faith & preservation he hath wrought so many miracles, whome hee hath fastned and affianced vnto him-selfe by so sollemne a couenant and by so many pretious promises, & whom he hath enobled and renowned by so many illustrious Patriarches? God forbid .i. farre bee that from any mans thought and imagination for it cannot be. For I also am an Israelite, of the seed of Abraham of the tribe of Benjamin .i. I by mine owne example can testifie the contrary, for I (notwithstanding I formerly was a Pharisee, a Blasphemer, a Persecutor, and an Oppressor) am not cast of, but I am an Israelite, therefore God hath not cast of all.

Sense.

1. Tim. 1. 13.

God hath not cast of his people whome he knew not before. i. Albeit, God hath generally reiected and cast of the bodie and greatest number of the Iewes that were called, and so deemed in their owne eyes, and in the estimation of the world, by reason of the tenor of Gods couenant and the ceremonies and outward exercises of religion, called

(I say) and repured to bee Gods people; yet those amongst them *whom hee knew before*, .i. whom he predestinated to saluation, whom hee acknowledged and approved for his owne, and whom he preuented by his speciall fauour, this people he neuer *sayled*, nor euer will renounce and relinquish.

Know you not what the scripture sayeth of Elias? .i. I for resolution of this doubt referre you to the word of God; I hope that you are neither so supine and negligent that you haue not read it, nor so grosse of capacitie that you vnderstand it not; how *he maketh request, or intercession vnto God, saying against Israel*, .i. in how lamentable and zealous maner, he complaineth against them, namely that they were all fallen away from the true seruice of God, vnto the worship of the Idoll Baal. *Lord they haue killed thy Prophets, & digged downe thine altars;* they haue testified and declared their virulent hatred, rage, and malice, against thee and thy truth, by murthering and massacring all thy holy and sincere Prophets, Priests, Leuites, that by preaching, doctrine, examples and practise, would not assent too and applaude, but condemne and oppose themselves against their idolatry: and as for *thine altars* erected and builded vp long agoe by these holy Fathers for thine honor, they haue defaced and destroyed them. *And I am left alone*, .i. none else constantly and sincerely serueth God in the kingdome, and none doe, or dare publickly defend thy cause but my selfe, *and they seeke my life*, that is, they thinke it not sufficient to haue committed all the former insolencies and villanies, but they also, (to make vp the measure of their iniquitie, and in hope to roote out euerie true worshipper,) laye waite for my life.

Quest. Is Gods couenant made with his people; by mens vnfaithfulnesse euer abolished and dissolued?

A. No, for it is grounded onely in GOD who is vnchangeable, and not in man, who is a lyar, lighter then vanitie it selfe, and therefore not to be trusted.

Secondly, Gods couenant is an euerlasting couenant, and

and his mercy extendeth vnto a thousand generations, therefore wee must not for the vnbeliefe of some, condemne all, but rather hope well of all, *1. Cor. 13. 7.*

Q. Whether doth Gods fore-knowledge in the Scripture, euer make a difference and distinction betweene the Elect and the Reprobate?

A. Yes many times, as in this and other places of holy Scripture, where Gods knowledge and fore-knowledge is taken for the good pleasure of his will, for election and his speciall loue and approbation, as in *Rom. 8. 29. 1. Pet. 1. 2. 2. Tim. 2. 19. Psal. 1. 6.*

Q. Was it a sinne in the idolatrous Iewes, to demolish and pull downe altars, seeing that they were set vp and seated in places where they ought not?

A. Yes, for their minde and intention was wicked; for they did not destroy and ouerthrow the Altars, because they were not set vp onely in *Ierusalem*, where they ought to be by Gods expresse commandement; but because they would not haue sacrifice done to God (onely.)

Q. Whether that the true Church of God in the mysteries of predestination and other points of faith, may not erre and be deceiued in iudgment?

A. Yes; for first, if that notable Prophet of the Lord *Elias* erred in iudgment of the Church, and *Samuell* the *1. Sam. 16. v. 6. & 7.* Prophet was deceiued in the choise of *Ifoi* his sonnes; yea and the Apostles themselues for a time were ignorant of the Article of the resurrection of Christ and of his kingdome, yea and *Peter* after that the holy Ghost in the day of Pentecost had descended vpon him, knew not that the *A. A. 10. v. 13. 14. 15.* Iudaicall differences of meates were already abrogated, & thought the Gentiles were not capable of the Gospell, except withall they should admit of and receiue the ceremonies of *Moses* his law, if these Prophets & Pillars of the church were ignorant and did erre euens in matter of faith, why may not much more other both Pastors and people erre that haue not, nor neuer in this world shall haue any such extraordinary calling, gifts and illumination?

Secondly the Church and the principall members of it, sinne alwaies and are ignorant, yea, and many times erre in the right interpretation of the Scripture, *ergo*, they may erre in faith. But herein lyeth the difference, first the true Church buildeth her faith onely vpon the Canonickall Scriptures of the Prophets and Apostles, secondly she neuer stiffely and obstinately (as heretikes doe) maintaineth any error against the maine principles and foundations of true religion.

Q. Hath God cast away his people?

Doct.

Rom. 3. v. 3. 4.

Gen. 6. 9.

Gen. 19.

Luke. 2

Apoc. II. v. 3.

verse. 12.

A. Gods couenant and sauing promises are neuer made frustrate and void by the vnbeliefe of the multitude, nay, if there were but one true beleuer in the whole world, God would not breake his promise and couenant with him for all the rest. Thus *Noah* and his familie were saued, when all the world besides perished. Thus *Lot* was preserved when the *Sodomites* were suddenly destroyed with Fire and Brimstone from heauen. Thus *Simeon*, *Anna*, and a few others were saued in a generall corruption of doctrine and manners; and lastly in the mystic fogge and more then *Egyptiacall* darkenesse of Poperie, Christs two faithfull witnesses, i. the small number of his true Ministers and constant champions and confessors (albeit cruelly massacred by the *Romish* Antichrist) ascended up to heauen in a clowde, their enemies seeing them. Nay amongst the vnbeleuers themselves, and Idolaters in the Papacie, God sauech many by reason of the promise of his couenant pawned with them: hence it is that he conuerteth many before the close and end of this life, whom otherwise hee might iustly leaue in their idolatrie and so destroy them.

Reason. The reason hereof is, first, because the truth and performance of Gods promises resteth in him-selfe, and not in any man whatsoever.

Secondly all his sauing gifts are without repentance. i. constant and vchangeable.

Use. Let vs hang all our saluation on Gods couenant and promises onely, for all other helpes and addi-
taments

raments of men are vaine, false, and will faile and de-
ceauce vs.

2. Use. Secondly let vs lay hold vpon, and apprehend
them all by faith, and so inclose, and impropriate them to
our selues: for onely faith doth giue vs right vnto them,
yea and infeoffe vs in, and giue vs livery and seison of
them.

I also am an Israelite.

From *Pauls* example and conclusion, wee learne: That
euery godly and beleeuing man, may be fully perswaded
and assured by faith, that hee is a member of the true
church, and that hee shall undoubtedly bee saued, and
therefore it is his dutie firmly to beleue so much. *Rom.* 2. *Pet.* 1. 10.
8. v. 23. & 38. 39.

Reason. The reason is, the promise and assurance here-
of is made to the beleuer & sanctified person: *Psal.* 135. 5.
Psal. 24. v. 3. 4. 5.

Secondly doubting and despaire of Gods loue and
fauour, and of our saluation, is a great sinne and against
the attributes of Gods truth, mercy, and goodnesse: and
if wee doe great wrong and iniurie vnto good and faith-
full men, when wee call their loue and loyalty into que-
stion, much more when we doubt of the goodnesse and
truth of the infinite and vchangeable good maiestie of
God: And particular doubting distrust and despaire, is
often and much condemned in the Scriptures, *Math.* 24.
v. 31. *Luke* 12. v. 29. *Heb.* 12. v. 12. & 13.

Use. 1. Hereby is condemned that false and comfort-
lesse opinion of the Romanists, that depriveth and dis-
poileth faith of his forme and of his firme apprehension
and application, and maketh it nothing else but a generall
beliefe of the promised blessednesse of God, and a giuing
of an assent to other mysteries reueiled of God touching
the same, which the very diuels, and reprobates haue or
may haue.

2. Use. Wee must labour and strue by the continuall
and carefull vse of the word preached, the Sacraments,
prayer, and conference, and obseruation of Gods fauours

towards vs, both in blessings spirituall and temporall, to
attaine vnto the *πληροπωση* and full assurance of it and
hauing once obtained it, to nourish and cherish it by the
saue meane.

Q Hath God forsaken his people whom he knew before?

A Here Gods fore-knowledge, beeing taken for his
speciall fauour, for his Predestination and adoption of
them (which is alwaies firme and ynalterable) wee are
taught these two conclusions. First that the Predestinati-
on and the Election of Gods Saints is firme, certaine and
ynmqueable, and can neuer be lost, and that not onely in
Gods decree, but also in their owne sense and feeling
Rom. 8. 33. Tit. 1. 1. Rom. 9. 11. Rom. 11. 7. 2. Pet. 1. 10.

Math. 16. ver. 18 For it is a foundation that cannot bee shaken. Secondly
it is grounded vpon the rocke, and therefore the gates
and power of hell cannot preuaile against it.

Use. It checketh the Papiists who make predestination
mutable and vncertaine, and so would despoile and dis-
arme vs of the maine ground of all comfort.

Whom he hath fore-knownne.

In that here the cause why God doth neuer finally re-
iect or forsake his people, is onely ascribed to his fore-
knowledge. 1. to the pleasure of his good will, inward
fauour and eternall predestination; it excludeth and re-
moueth all mans merites, and all outward dignities, pre-
rogatives and excellencies what-soeuer from beeing any
cause of it.

Doctr.

Rom. 9. vs. 11

Tim. 3. 4. &c. And no man is able, for if man (though regenerate) cannot,
in respect of his finite and sinfull nature merite ought at
Gods hands, hauing a being both by nature and grace,
much lesse could he merite ought before hee had any be-
ing or existence at all.

Use. Ergo, seeing there is no cause of glorying in vs, or
any outward ornament, and seeing nothing moued
God to elect vs, but onely his meere mercy and fauour,
let vs ascribe and returne with thankfull hearts all the
glory and praise thereof to him, to whom alone it apper-
taineth.

Know

Know ye not what the scripture saith of Elias?

In that it is here presupposed, (if not granted) that the Jewes to whom *Paul* especially addresseth his speech, (for by an Apotrophe hee afterwards speaketh to the Gentiles, from the 13. verse to the 25.) were most ready and expert in the scriptures; we are aduersified how profitable, nay; how necessary the knowledge and understanding of them is; for therevnto are we referred in all our doubts, controuersies, and difficulties, for resolution, *Isai. 8. 20. Luke 16. 28. & 31. Ioh. 5. 38.* Secondly, they containe the meanes, deedes, euidences, charter, and the broad scale of our saluation. *Ioh. 3. 34. Ioh. 20. 31. Rom. 1. 16. 1. Tim. 3. 15. 16. Psal. 19. 7.* Thirdly, the ignorance and neglect of them, is the cause of all Atheisme, errour, heresie, sinne, rebellion, persecution, misery, yea and damnation it selfe, *2. King. 17. 26. Psal. 95. 10. Isai. 5. 13. Maith. 22. 29. Iohn. 12. 35. Rom. 10. 21. 1. Cor. 12. 8. 1. Thes. 4. 13.*

Doctr.

Lastly, God hath both in the old Testament, as also in the new, laide a speciall charge and command vpon all sorts of people, soueraigne and subiect, publike and priuate persons, mighty and meane, to exercise themselves, and continually to trauaile in the reading and meditation of holy scripture. *Deut. 6. 6. 7. 8. 9. Iosua. 1. 8. Psal. 1. 2. Coloss. 3. 19. Iohn. 5. 39. 1. Tim. 4. 13.*

Vse. It condemneth the idlenesse and vanitie of this present age, wherein many, & most, bestow none or little time in reading and consulting the sacred Scriptures, wherein they might bee made circumspect, redresse their waies, haue comfort and supportance in all afflictions, and be made wise vnto saluation. But in the practise of the fruitfull workes of darkenesse, in the excessse of sinne and vanitie, and in the reading and reuising toyes and trifles that can minister nothing vnto them but matter of mourning and cause of after repentance, they can willingly and wilfully spare & spend whole houres, daies, nights, weeks. The Lord amend this, and renue and reuiue the dying & pining zeale of his people and seruants in so many places.

How

How be made by request unto God speaking

And in the 1. of Kings 19. 10. he saith that he hath beene
zealous for the Lord of Hosts (all tending to one purpose) from which place I observe and gather, That the Pastors & Preachers of Gods word especially must be enflamed and inflamed with an holy zeale of Gods glory, & with a holy indignation against sin, and idolatry, then principally when with *Eliu* & others, they see most gricuous transgressions of the people, when they see *Baals* Priests, viz. Iesuites and Seminaries, Popish Emisaries to be had in request and high reputation; and themselves and the true Prophets and ministers of the Lord reviled and rejected, yea wringed and wronged, yea killed and slaughtered, when they see Christ to bee vilified and Antichrist to be deified, and when they see the Gospell troden under foot & impiety & superstition advanced. Examples here-
 of wee haue in *Moses* who seeing the Golden Calf that the Israelites had made, and the dauncing about it, waxed wroth, cast the tables out of his hands, brake them in peeces before the Mountaine, burned the calfe in fire, ground it to powder, strewed it upon the water, and made the Children of Israel drinke of it.

Exo. 32. v. 19.

Num. 25. v. 7.

In *Phaneas* the sonne of *Elezar*, who arose up from the midst of the Congregation, tooke a speare in his hand and with it thrust thorow *Zimri* the sonne of *Salu* and *Coxbi*, the daughter of *Zur* the Midianitish woman, and so the plague ceased from the children of Israel.

In *Zacharias* the sonne of *Iehoiada*, the Priest, who observing the people after *Iehosodab* his death, to fall away to idolatry, in zeale reproveth them, for transgressing Gods commandments: hee told them, that they should not prosper, but that as they had forsaken the Lord, so he had forsaken them: and hereupon they at King *Ioash* his tyrannicall command stoned him to death. In *John* the Baptist for his bold reprehension of the *Pharisees* and *Saducees*, and for reproveth of *Herod* for his incest, and many other sinnes. In *Peter* against *Ananias* and *Sappira* his wife.

wife A& 5.3. In *Stenen* in telling the Jewes they were stiff-necked and that they like their fathers alwaies resisted the holy Ghost, that they had not kept the law, but that they were the betrayers and murderers of the iust. In *Paul*, whose spirit was stirred up in him, whē he saw the citty of Athens subiect to idolatrie. And in himselfe and *Barnabas*, who when the people with their Priest would haue done sacrifice to them, in zeale rent their owne clothes and rebuked the people. In *Dauid* as the tipe, and most eminently in *Christ* the truth and perfection, all of whom were consumed with the zeale of Gods house. Psal. 69.19. Math. 21.12. Ioh. 2.15. A& 7.vc.16 A& 17.v.16

Reason. The reason hereof is, because they are Gods watchmen and forewarne the people, they are Gods trumpetters to tell the people of their sinnes, and the spirituall leaders, guides and directers of the multitude.

1 *Vse.* This doctrine serueth for reproofe of some Ministers of our time who either are remisse and negligent, and seeking their owne ease, neuer oppose themselues by doctrine and example, against the errors and sinnes of their flockes, but rather applaude them or (at least) in conniueance take notice of nothing; and if the shew any zeale it is rather for their own *Diana* and advantage, then for Gods true religion and glory.

2 *Vse.* It is a great comfort for all true and sound hearted Ministers, who in an aduized and discrete zeale within the compasse of their callings, both by preaching, example and authority shew their dislike, and opposition against superstitions and enormous sinnes and abuses, being assured that what contumelies and indignities they vndergoe for Gods honour, God will accordingly consider of them and censure their aduersaries, *he will honour them that honor him and despise them that despise him.* 1 Sam. 2. 30

*They haue killed thy Prophets and digged downe
thine Alters.*

From these two members ioynly considered, ariseth this instruction. That it is the plot and practise of Apostataes and Idolaters in their hatred & rage against God.

God, to labour, to blot all remembrance of God, and not to suffer the Ambassadors and Messengers of God to remaine alieue. *Psal.* 79.1 & 2. *Psal.* 8.13. *Apoc.* 12.2. & 13.16. & 17. *Apoc.* 18.24.

Reas. The reason in regard of the holy monuments of Gods seruice is, because they are profaine and wicked and regard them not; and as for the good ministers of God, they like the King of *Aram* against *Ahab* (though indeed a most wicked King) fight against none (in comparison) but against them, for they seeme stumbling blockes and hubbes in their way who by their ministeric and zealous example vex them. *Apoc.* 11. ver. 10.

1. *Vse.* Let vs be thankfull vnto God for the long continued vse and ministry of his blessed Gospell, and that neither Prelates nor Pastors nor Preachers are not giuen into the hands of our blood-thirsty & woluisht aduersaries

2. *Vse.* Secondly let the ministers prepare and resolute them-selues not onely to suffer rebuke and losse for Gods cause, but also to die for it, (if they be therevnto called) for God will highly reward them, and they shall not bee loosers but gainers by it, and not damnified; but euerlastingly glorified.

3. *Vse.* Seeing the good pastors and ministers of Gods word are so much maligned & assaulted by Satan and his instruments, let all the people of God pray for their constancy, patience, successe of their ministry, for their deliuey and preseruatiō; and then (no doubt) the ministers shall speede and prosper the better; and the comfort of their preseruatiō shall redound to the people.

And I am left alone.

Herein *Elias* (if we diligently heed the story and time wherein he prophesied) who a little before thought that he had conuerted most of the Israelites, and now he thinketh that they haue vniuersally reuolted from true religion, wee are taught that the most excellent seruants of God haue their errors and infirmities, one while, they conceiue ouer-well of men, and another while ouer-ill. *Act.* 15. ver. 37.38.39.

1. Use. If so rare and singuler men these many times erre and are deceiued, let no man presume too much of his owne knowledge, learning and iudgement, but walke humbly, and alwayes suspect his owne ignorance and weakenesse, and let him iudge rashly or ouer-hastily of no man, but reserue all secret iudement to God.

If none for the present ioyne with him in the open defense of Gods worship, or if none such be knowne, yea if they should all forsake him, as all forsooke *Paul* when he was conuented before *Nero*, let them not bee discouraged, but goe on boldly, trusting in God, and the goodnesse of their cause, and God will assist, strengthen, deliuer, yea and glorifie them. God being on a mans side, who can be against him, nay he hath more with him, then against him; and other mens generall Apostacie, or starting aside from their dutie and obedience, cannot possibly depriue him of his crowne: for hee shall liue by his faith, and the more temptations, and discouragements, hee findeth to hinder him, the greater will be *his praise, preferment and exaltation in the end*. But what saith the answer (or oracle) of God to him. *i. We must rather in this Apostacie of the Church attend what the Lord the God of trueth saieth, then rest vpon the coniecture of Elias: haue left or reserued to my selfe. i. I haue preferued from death and idolatry, 7000. men. i. a great number of men, women, and children, for seauen a set number, is put (here as in other places of Scripture) for one indefinite or vncertaine number: that haue not bowed their knees to the image of Baall. i. that haue not polluted themselues with idolatry, no not so much as in outward gesture and action. Euen so at this present time. i. in the time of the new Testament, there is a remnant, i. a small remainder of Iewes in comparison of those that perish, through the election of grace, i. whom God of his grace and fauour hath elected to euer-lasting life, and which shall be saued by faith in Christ.*

Rom. 14. v. 4.

2 Kin. 6. v. 16.

Paraph.

Questions out of the 4. & 5. verses. Doth the Church of God neuer faile or cease to be vpon the earth?

An. No, for albeit many times and in many places the church ceaseth to be visible, conspicuous and glorious; yet the true Catholicke and inuisible Church, which consisteth onely of the number of the Predestinate and Elect, euer was, is, and shall be; and shall alwayes remaine in the world in one place or other. For first, it neuer failed when it was brought to the greatest extremities, but (at length) it hath alwayes lifted and put forth her head out of the darkenesse where-with it was oppressed. Secondly, Luke. 1. v. 33. Christ his kingdome is eternall, and shall neuer end, but Dan. 7. v. 14. shall last and indure for euer, when other kingdomes shall bee ouerthrowne, destroyed and extinct. Thirdly, Gods couenant made with the Iewes and Gentiles, viz. that hee will be their God, and the God of their seed, is euermolting and vchangeable, therefore there must needs be some, in whom the couenant must bee ratified and accomplished. Lastly, Gods promises cannot lye, and his power can doe althings, and God doth nourish and preserue the church by his word and prouidence, when impietie and idolatry euerie where preuaileth.

2. *Que.* Had God any church and people in the midst of the darkenesse of Poperie, when tyrants and false Teachers laboured, vtterly to roote it out?

An. Yes, as may especially appeare, Apoc. 12. 16. where the woman the Church flying into the wildernesse. i. to places vnknowne, to the aduersaries, had a place prepared of God, that they should feed her there a thousand two hundredeth and three score dayes. i. they were nourished by ordinary meanes, by hearing some true things of their owne Teachers, and partly by learning true faith and doctrine of other better teachers, partly by reading the holy scriptures, and by meditating and musing of it by themselves, and by conferring with others.

Secondly, the Papiſts had some things that appertaine to the true Church, as Baptisme (albeit not altogether purely administred) the Scriptures, the Apostles Creede, the Commandements, the Lords prayer, and a certaine ministerie.

Thirdly,

Thirdly, in the ruinous state, darknesse and Apostacie of a Church, the very reading and repeating of the word, yea, the very sound and report of it is (by Gods extraordinary working) sufficient and effectuell to saue all those whom God will haue saued. *Mat. 11. v. 20. & 21. Iohn 4. 28. 29. 40. 41 42. Rom. 10. 18.*

Lastly, God hath his Church and seed, euen in *Babylon*, (albeit in faith and affection seperated and disioyned from her) *Apoc. 12. 7.* and these the Dragon maketh warre with; Likewise *Apoc. 18. 4.* where Gods people are exhorted to come out of *Babylon*, &c. *ergo*, there were some elect, and some of Gods people there.

Quest. Therefore may not we perswade our selues that many of our Ancestors and fore-fathers were saued in the midst of Poperie?

An. Yes doubtlesse, as well as in the corrupt and Apostaticall time of *Elias*, for nothing hath in the Papacie befallen the Church which hath not befallen vnto it in times past.

Secondly (besides the reasons expressed in the answer to the former question) many of them kept and held the principles and foundations of faith, and so rightly enformed their children, seruants, and families therein, *Apoc. 13. 8.*

Thirdly, there haue beene some that haue alwayes and openly, by preaching, writing, and disputation, opposed and set themselues against the corruption of error, *Apoc. 11. 3. 4. 5. 6. 11. & 12.* and this is also manifest by *Illyri- Illyricus*, *cum* his catalogue of the witnesses of the truth.

Fourthly, many thousand children Baptised (and so holy) dyed in their infancie and child-hood, before they could be infected and poysoned with the pestilence of error, and so were saued. *1. Cor. 7. v 11.*

Fifthly, God pardoneth many faults and infirmities in his children, whose hearts and mindes are right with him. *Mal. 3. v. 17.*

Lastly, many of our Ancestors (albeit transported with

the common inuadation of error) did before the end of this life, repent of their sin, and vterly renounce and disclaime their owne merites and all confidence in them, and relied vpon Christ onelie by true faith and so were saued.

Q. Why doth God sometimes suffer his Church to bee brought into such affliction, darkenes & extremities that the outward face of it cannot be seene and discerned?

Heb 11.38.
Math. 21. vtrf.
41. and 43

A. For two causes, first, because the world & the wicked is altogether unworthy of the fellowship of Gods Saints and the ministry of the word, and therefore God hath most iustly deprived them of it.

Secondly, God for the preservation of the Church will haue it sometimes to bee secret and vnknowne, for otherwise the world seeing it, would inuade and destroy it. Apoc. 12.6.

Q. Is it not lawfull, yea and sometimes expedient for a true and sound Christian, for the auoding of offence and the preservation of his life, to dissemble his religion, and to goe to Masse and Idoll seruice?

1 Cor. 6. v. 19
and 20

A. No, for first it is not sufficient for vs, to keepe our mindes free from assent vnto, and from approbation of idolatry, but wee must keepe our bodies vndefiled also 2. Cor. 7. 1. Secondly God created and Christ redeemed both soule and body, & therefore wilbe serued with both.

Thirdly, God requireth not only the beliefe of the heart, but also the confession of the mouth yea and the outward gesture and action also; Rom. 10.9. Luk. 9. 26. otherwise wee play the Hypocrites and God will discouer and de-
test vs.

Fourthly, the offence that Idolaters conceiue, is by them taken and not by vs giuen, and therefore we are not in this regard to respect them at all. Math. 15. 12. 13. 14. And if we should communicate with them in their Idolatrous worship we should both harden them in their error and destroy, or (at least) weaken the faith of others; & touching preuention of danger, we must vse no vnlawful means to diuert it, but commit our selues and cause vnto
the

the power, prouidence and goodnesse of the almighty, who will dispenſe and diſpoſe of all things for our good and knoweth how to deliuer vs. *Pſal. 17. ver. 5 and 6.*

Laſtly in reſpect of maintenance of Gods glory our liues, yea, (if neede ſhould require) our ſaluation ſhould not be deare and pretious vnto vs. *Apoc. 12. 11.* and it is giuen vnto the true members of the Church (as a ſpeciall priuiledge) not onely to beleeue in Chriſt but alſo to ſuffer for him. *Phil. 1. v. 9.*

I haue reſerued vnto my ſelfe.

It belongeth vnto God only to preſerue his church and children from Idolatry, ſinne and temptation, euen then when the greateſt number periſh. *Hoſea 13. 9. 2. Pet. 2. 9.*

Rea. The reaſon hereof is becauſe it is not in the power and ability of any mortal man to ſaue himſelf, but it muſt proceed from the power and promiſe of God onely.

Pſe. It condemneth all conceite of our owne excellency and preſumption, which wee ſee how God correcteth in his owne deare children, as in *Danid, Peter* and others.

2 Pſe. Secondly in all temptations and dangers, we muſt depend onely of Gods omnipotency, goodnesſe and mercie, and by earneſt praier and ſupplication craue aſſiſtance and ſtrength from God who will denie vs nothing that we aſke in faith and in his Sonnes name. *Luk. 11. 13. Iob. 15. 16. Iob. 5. 14.*

To my ſelfe 7000.

Hence we learne the perpetuities and euerlaſting continuance of the true Church of Chriſt vpon the earth vnto the worlds end. *Math. 28. verſ. 19 and 20.*

It is not in the power and policy, might or malice of the diuill and all his instruments, whether tyrants or Seducers and falſe Prophets, to roote it out and extinguiſh it. It is built vpon Chriſt, and the gates of hell cannot preuaile againſt it, it is the mount Syon, that ſhal neuer be remoued, and the ſhip toſſed and turmoiled in the waters, billowes, tempeſts, and windes of this malignant world, and yet ſhal neuer ſinke. *Math. 8. verſ. 25 and 26.*

Reason. For Gods covenant is an euertlasting couenant, his mercie endureth for euer, his truth shal neuer faile towards the Church, he is alwaies with them to the end of the world, & is both able and ready to helpe and releuee them in all dangers and difficulties.

The vses hereof are manifold and most comfortable.
1 Vse. We must learne hence, neuer, (no not in the most dead, desperate and declining state of the Church) with *Elias*, rashly to condemne it: for if the most Eagle-eyed & sharpe-sighted Prophets haue beene deceiued herein, much more may wee, that are in so many respects so farre behind them and inferior to them.

2 Vse. We must not bee daunted and disheartned, much lesse despaire of Gods Church and the preseruatiō of a seed and remnant, when the Godly are diminished, yea and sometimes *non inuenti sunt*, and the wicked *brave* it out, tyrannize ouer the Church and are exceedingly multiplied; for many that seeme good are but hypocrites and dissemblers, and the Godly themselues (albeit liuing amongst vs) are not alway knowne vnto vs. It is proper to God onely, to know the heart and *to know his*. 2. Tim. 2. 19. and God in the corruptest estate of a Church that can bee imagined, referueth a remnant to himselfe.

1 King. 8. 4 et
15.

3 Vse. In this case wee must walke by faith and not by sight, and iudge not by the outward apparence wherein the wisest and the best may be, and are oft deceiued, but iudge by the written word and where that determineth not, to suspend our opinion and reserue secret iudgement vnto God, who wil further manifest the truth in his good time. Deut. 15. 15.

Which haue not bowed their knees to Baal.

Doctr.

From the authoritie and force of this place, I obserue: That the Godly must not in the least things expresse forbidden, consent vnto and communicate with Idolatry, no not in the outward gesture of kneeling, kissing, gazing, bodily presence. Daniel 3. 15. 16. 17. 18.

The first reason hereof is, because wee are to make a conscience of all Gods commandements and to abstaine from

from all appearence or *shew*. 1. kinde of euill.

1 Thess. 5. ve.

Secondly, they that carelessly assent and yeeld vnto that which is apparently euill, are many times and may be drawn vnto greater euills and sinnes, euen as he that walketh to neere the pit-brinke or riuers side, may sometimes fall in, and be drowned, especially if God (to punish his rashnesse and presumption) leaue him to himselfe as he left *Aaron*, and *Peter* for the time.

A similitude,

2 Vse. Hereby the wisdom, zeale and practise of those Christians is highly commended, who choose rather to hide themselves in *Donnes*, *Caves*, *Mountaines*, yea, and wander up and downe in *sheepe skinnes* and in *goates skinnes*, being destitute, afflicted and tormented, then in Churches and the *Groues* of Idolatry to shew any countenance by any out-ward gesture or behauiour.

Heb. II v. 30

2 Vse. It condemneth the fearefulnesse, and hypocrisie of such who thinke it sufficient if they haue (as they say) faith in their hearts, and keepe their consciences to themselves, and so outwardly communicate with Idoll and false worship, but the commandement of God, the practise of Christ, the Prophets, Patriarkes, Apostles, Confessors, Martirs, and of all sincere Churches, is directly against it.

3 Vse. Thirdly we must bee so farre from condemning Gods blessed seruantes and martyrs for tendernes of conscience and scrupulosity herein, that wee must our selues with ioynt harmony and consent of heart and bodie fly and shun all iust shew and appearance of Idolatry.

Euen so then as this present there is a remnant through the election of grace.

This verse conteyneth, the illustration and probation of *Pauls* proposition touching the reiection of the Iewes: and the summe of the comparison is this, *Euen as in the daies of Elias*, all the children of *Israell* seemed to haue fallen away from the true worshippe of GOD to the adoration of *Baal*, and yet notwithstanding there were seauen thousand, (though vnknowne to

D

Elias)

Elias) that neuer bowed their knee to the Idoll; euen so at this time there is a reseruatiō of many elect amongst the Iewes, albeit the greater part of them (for the time) are cast away. From this application and comparison of the Apostle, this instruction and doctrine offereth it selfe to our consideration, *viz.* That God is alwaies true and like himselfe and neuer changeth his nature, couenant, promises *Psalm. 89. vers. 33 and 38. Romānes 3. 4. 2. Samuel 7. 28.* And therefore it cannot bee that hee hath wholly reiected all the Iewes. For God is voide of all corruption and alteration in his essence, it can neuer faile but remaineth the same from eternitie to eternitie.

Secondly, he is constant and vnmoueable in his will, he keepeth all his decrees once made, and he neither changeth them nor hath any need so to do.

1 *Use.* This serueth notably for our comfort and consolation in this life: for Gods decree of election is certaine, & the grace of God in his elect is perpetuall. *Rom. 11. 30. Ier. 31. ver. 31.* Therefore, we cannot miscarry.

2 *Use.* Whereas God is alwaies like him and vchangeable, we must learne hence to be constant, stedfast and vchangeable in all duties of piety to God, of sobriety to our selues, and of charity and iustice towards all men: otherwise as it is a shrewd and fearefull signe of Bastardy when the child, in nothing resembleth the parents, so it is a dangerous signe that wee bee none of the Lords, when we are so ticklish fickle and false in our duties and couenants both to God and men, herein nothing resembling the Maiesty of God.

V. 5. *A remnant through the election of grace.*

V. 6. *And if it be of grace then it is no more of workes, or els were grace no more grace.*

A remnant.

From the warrant and authority of this and the like places,

places, it evidently appeareth, that the number of the Elect and of those that shalbe saued is (at all times) verie small and few in comparison of those that are reprobates and that perish; but especially in the time of a generall or long continued defection and Apostacie, *Luke 18. 8. Math. 7. 14.* They are a little and a contemptible flocke, *Luk. 21. 32.* they are but, a remnant and reseruation, a tenth: *Isaias,* and *Paul* say, though the number of the children of *Israell* were as the sand of the sea, yet shall but a remnant bee saued *Isay 10. 21. et 22. Rom. 9. 27.* Narrow is the way that leadeeth vnto life, and few there are that enter into it. *Math. 7. ver. 13. and 14.*

The cause of this small number of them is, not because Christ doth enuy saluation to any, for he doth most kindly inuite and allure all to come vnto him, but because the greatest number refuse the grace of saluation offered vnto them, and will not by faith receiue and apply it. *Math 11. v. 27*

1 Use. It ouerthroweth the error of them that determine of a church by a perpetuall multitude; whereas alwaies (though sometimes more and sometimes lesse) it is the least number (by many degrees) that treadeth in the right way, that followeth the truth and that entereth in by Christ.

2 Use. We must comfort our selues against the paucity and fewenes of Gods children, that his can neuer fall a way, neither can they perish, these God alwaies hath a tender regard of, he doth take notice of them, & confirme and defend them against all crosse euent and after-claps. And as for other mens profanesse, vnbeliefe, Apostacy, it shal, nor can, neuer any whit preiudice their fauor and felicity; for euery man shal beare his owne burden: and euery man shalbe saued by his owne faith, or condemned for his owne vnbeleefe and impenitency.

V. 6. And if it bee of grace, then it is no more of workes, or els were grace no more grace, but if it be of workes, it is no more grace, or els were workes no more workes.
And if it be of grace.

Sens.

The election, calling and reseruatiō of a remnant, proceedeth onely from Gods meere mercie and fauour, and not from any fore-scene faith, workes, or any outward priuiledge whatsoeuer, *for els grace. i.* not of grace, but wages giuen vnto them, for the worth and dignitie of the worke: *But if it bee of workes then it is no more of grace. i.* arising from the gracious loue, pleasure and good will of God, *or els. i.* if it be of grace, *were worke no more worke. i.* the merit of workes were no more merite but a free gift.

Distr.

From the Apostle his practise, reasoning and concluding thus, from the contraries, the affirming of one of which doth necessarily deny and take away the other, this fundamentall point offereth it selfe to our view and consideration; That in the matter and mysterie of mans predestination, iustification, and saluation, all disposition of mans will, all fore-scene faith and workes, all naturall and peculiar prerogatiues, are wholly debarred and shut out from beeing any impulsive moouing and working cause of it, and that they proceed onely and wholly from the euerlasting decree and good pleasure of God.

The Scriptures are most plaine and pregnant for the demonstration of this principle, *Romanes 9. 11. Ephesians 1. 5. Iohn 15. 16. Acts 13. 48. Deut. 10. 15.*

Further reasons to backe and fortifie this assertion are these, first all disposition of mans will followeth predestination, (as doth likewise faith and workes) and therefore cannot possibly be any cause of it.

Gen. 6. re. 5:

Secondly, it is, naturally bent vnto euill continually, and therefore cannot deserue ought at Gods hand, and as for faith and workes they are fruites and effects of election, therefore no cause of it: they are also vnperfect and therefore void of merite: Thirdly they are the gifts and workes of Gods spirit in vs, therefore not of our selues or from our owne worthines: and touching natural and speciall prerogatiues they (in the Iewes) proceeded from

from Gods couenant; and not from naturall generation, for Iewes and Gentiles are alike conceiued and borne in sinne. Fourthly the holy Patriarkes neuer rested, much lesse gloried in them.

More-ouer if Gods predestination were caused by fore-seene faith and workes, then might an euident reason be giuen of it, which *Paul* vtterly denieth, and if workes could merit ought by their owne worthinesse, then grace should be destroyed, Gods glory empaired, and all the workes of our redemption obscured. Lastly, God hath chosen vs from *euertlasting in himselfe, in Christ to the praise of his glorious grace*, and hath made vs vessels of *mercy, of gold and siluer, &c.* *2. Tim. 2. v. 20* Therefore in the worke of our predestination and redemption, Gods mercy and goodnesse is all in all, and hath not any respect to any thing that is without, and nor partaker of his owne nature and essence.

Rom. 2. v. 10.

Eph. 5. v. 5.
Rom. 19. v. 23

It serueth to beate downe all pride and humane glory, and all confidence in any of our owne workes, because all the workes and glory of our saluation is from Gods grace and mercy onely, and not from our selues, or any thing in vs, *Rom. 9. 18.*

Math. 11. 26

2. *Vse.* And if it did hang vpon our owne workes wee should bee vncertaine, because wee cannot satisfie GODS iustice. Secondly, in that GOD hath beene so good vnto vs, wee must pay vnto him the continuall impost of praise and thanksgiving, and for a document and prooofe hereof, labour to frame and conforme our liues, wayes and workes, to the rule of his written word.

Psal. 50. v. 14.
&c. 23.

3. *Vse.* Lastly, wee must not doubt and remaine in suspense of his loue and fauour, but take notice of it, secure and perswade our selues of it more and more. For God is full of mercie and goodnesse, who is a louing Father, a kinde and sweete Sauour in Christ, and doth by the perfume and magneticall attraction of his mercies, prouoke and allure all men to worship, feare, loue, inuocate and trust in him, And therefore wee cannot offer greater indignitie, nor doe more notable iniurie to so good a

Maieſtie, then to call his grace, goodneſſe, or mercy into question.

Text. v. 7.

What then, Iſraell hath not obtained that he ſought.

2. Section.

Parapraf.

i. What ſhall wee ſay and confeſſe, namely this, as the trueth is; *that Iſraell*, i. thoſe carnall Iſraelites, who boated themſelues to be Iſraelites, and gloried in the fleſh, *hath not obtained that he ſought*, i. that whereas they went about and endeauoured to attaine vnto iuſtification and eternall life by their owne workes and merits, they haue not obtained it, v. 22.

But the election hath obtained it. i. the elect as farre forth as they are elect, haue obtained it; in, and by the force of election, and becauſe they ſought it onely of grace through faith. *But the reſt.* i. they are not elected but reiecte, *haue bene hardened.* i. their heart hath in Gods iuſt iudgement, through their owne malice and contempt of Chriſt, bene ſo brawned and drawne with ſuch an hard ſkin, that no doctrine of ſaluation and faith can bee wrought or rooted in them. According as it is written, i. by the Prophet *Iſayas*, *God hath giuen them.* i. powred out vpon them in his iudgements and indignation; *the ſpirit of pricking* (according to the translation of the ſeptuagint, which *Paul* followed) i. all ill affection and bitterneſſe of ſpirit againſt the light of truth, and ſharpe and greuous biting of minde, or the torments of enuie and of a galling conſcience, by reaſon of the preaching and ſucceſſe of the Goſpell; or (according to the Hebrew) *the ſpirit of ſlumber*, i. a dull and drowſie minde, and a deepe and dead ſleepe, in ſo much that they are depriued of all iudgement and feeling, *eyes that they ſhould not ſee.* i. ſuch a minde, whereby they cannot vnderſtand the true doctrine of ſaluation: *and eares that they ſhould not heare.* i. ſuch an heart whereby they cannot obey the Goſpell, and thereby bee conuerted: *vnto this day*, i. from *Elias* his time; vnto the time of *Pauls* preaching, for ſo long continued their

Itai. 6. v. 9.

their hardening, and euer since vnto our present time.

Quest. Why should not Israel obtaine that he sought for, seeing that Christ is the doore, and Heauen gates stand open day and night?

Ans. First, because they would not acknowledge nor receiue Christ the true Messias and mediator: Secondly, they did not, nor would not goe the right way to saluation, but by their owne workes.

The rest were hardened.

Quest. Who is the author and cause of the Iewes hardening, Sathan, or themselves, or God?

Ans. If wee consider it as it is a sinne, and an offence against God, then it proceedeth onely from man, and from Sathan; for mans heart is stony, and as hard as Flint by nature, whereby it is fite for Sathan to worke vpon.

Secondly, mans heart beeing so hard, Sathan doth counsaile, egge, and solicite it to sinne: and man, beeing destitute of grace, willingly forsaketh God, and yeeldeth his assent and consent vnto euill; and deerefterh godd, and so becometh more hard and indurate.

Thirdly, the more meanes either of instruction, and mercy, or of threatnings and iudgements, GOD offereth to soften and ouer-come their hardnesse, the more, they, by with-standing and resisting them, are hardened and confirme the habite of their nature, and so growe worse and worse. And thus with Pharao they more harden their owne hearts, so that the sinne and fault resideth in themselves, and is not to bee imputed to God.

Quest. In what respects doth God harden?

Ans. As it is an action, and iudgment, and a worke of iustice, and in respect of the end and euent, so God doth it, and is the author of it: As it is an action or motion it is good, for wee all haue our beeing and mouing from God, but the corruption and defect of the action, proceedeth from mans corrupt minde and will;

As it is a iudgment God is the author of it, thus hee hardened *Phaross* heart, and doth by the ministerie of his word instrumentally harden the wicked. Lastly, in respect of the end and euent, which is his owne glory; and thus God in the hardening, blinding, and obstinacie of the Iewes, tooke occasion to call and shew mercy to vs Gentiles, and thus hee turneth their hearts whether soeuer please him, and doth mooue them to execute his owne iudgements; and thus God directed Sathans malice, the Scribes and Pharisies enuie, *Indas* his couetousnesse, and *Pillars* his iniustice, in killing the Lord of glorie, to the redemption of mankind, the instruments intending no such matter, *Isay. 10. v. 7.*

Qu. How doth God harden, and in what forme?

Ans. Not by infusing malice, or instilling sinne into the delinquent, for he is iust, holy, and purity it selfe, and therefore he cannot but hate and punish it; but he doth it first, either by not imparting grace, or by withdrawing his spirit from them, for God is not bound either to conferre grace vpon them which they want, or to continue that they haue receiued. Hee is an absolute Lord, and a most free agent, hee hardeneth whom hee will, and sheweth mercie vpon whom hee will shew mercy.

Rom. 9.

Secondly, God hardneth them by an outward action, that is, indirectly and accidentally, by casting and objecting certaine outward things to their eyes, eares, and outward senses, whereby they might bee enlightened, mollified and saued. Of this kinde are *preaching, sacraments, miracles, benefices, warnings, threatnings, punishments*, all these through their owne fault and want of faith, become hurtfull and dangerous vnto them: euen as good and strong wine, is most vnwholesome and perillous to a sicke man. Thus the gospell is the fauour of death to them, yea and a killing letter.

A similitude.

Thirdly, God reiecteth and putteth into their minds and heartes good thoughts, principles and motions, which they peruent and turne to their owne destruction: thus God put into *Caiphas* his minde, *That it was necessary*

necessary that one should dye for the people, and to gather all the sonnes of God into one, and not that all the nation should perish. The principle was good, but *Caiphas* his construction, conclusion, and apply of it was euill. That saying of *Pilate*, *I finde no harme in the man*, was good and of God; but *I will chastise him, &c.* This consequence but a bad conclusion, of himselfe and altogether euill. Now the cause why God offereth these outward objects vnto, and doth put these inward motions into men, whom hee knoweth will abuse them; is that his iustice might bee seene and acknowledged by their iniustice.

Ioh. 11. v. 50.
& 52.

Luk. 23. v. 14.
& 16.

Fourthly, by giuing successe to their endeouours, and by letting them prosper in sinne. Thus hee bad the Diuell goe and seduce *Ababs* 400. false Prophets and prosper, and thus *Indas* and *Pharao* prospered in their wicked designs, but herein Gods end and scope, and their end and scope much differed. *Isai. 10. v. 7.*

Quest. How can God bee said to blind the reprobate, seeing that many times, and in many places, hee offereth the light and brightnesse of his glorious gospell vnto them, which is a meane and instrument to informe and enlighten them?

2. Cor. 4. v. 4.

Ans. First, they are blind by nature, and vncapable of the sauing trueth, and God is not indebted nor bound vnto them, who, albeit hee putteth blindness into no man, yet hee leaueth them therein, and doth not insufe light into them; so that the more meanes are vsed for their instruction and illumination, the more they are hardened and blinded; for euen as the Owle by the brightnesse of the Sunne is blinded, albeit all other birds are enlightned by it, and as the Claye is hardened by the same Sunne by which the waxe is softned and melted: so by the same holy Scripture and glorious Gospell, whereby the Elect are enlightened and conuerted, the reprobate are blinded and hardened, and that onely through their owne default and impotency,

Similitudes,

and not through the Gospell.

Secondly, God in his iustice (now euery action of iustice hath in it the nature and respect of God) because it is the punishment of sinne , doth by further blindnesse and hardenesse of heart , punish their corruption and stubborne rebellion , which they haue and doe most greedily drinke in , and draw vpon themselves, inso much that they winke with their eyes purposely, and will not see and acknowledge the trueth shining forth vnto them.

Quest. In *Isay* the Lord fore-telleth but a particuler iudgement, and why is it here generally applyed?

Ans. First, the rule of iustice and equitie , is one and the same with God in euery age , and therefore hee may according to the proportion and number of their offenses, as well punish many of the Iewes in *Pauls* time and sithence, as some particulers in *Isaiahs* time.

Secondly, their sinne and contumacie since Christ his comming hath bene more generall and grievous, then the finnies of all their ancestors, therefore it is accordinglie to bee punished.

Thirdly, the punishments of particuler men in Scripture, serue for generall lessonings and warnings vnto vs, that except wee repent and belecue , wee are to expect the like iudgements, and so looke to drinke of the same cup.

Israell hath not obtained that he sought.

It is not enough and sufficient for men to desire to be blessed, and to seeke for righteousness and saluation, yea, to take great paines for it, (for so much Heretickes, Idolaters, Hypocrites, Iewes, Turkes, Papiists, yea and Pagans haue performed) vnlesse it bee by the right lawfull meanes , and those wayes that God hath ordained and sanctified in holy Scripture. It must not bee by the lawe, for that can iustifie and saue no man, for no man can keepe it, nor by mens owne workes and deserts,

Doctr.

deserts, for if they proceed onely from ciuill and meere naturall men, they are altogether sinne in Gods sight, and as for the good workes of the regenerate, they are but vnperfect, yea and stained with many defects, and therefore they cannot abide the rigour of Gods iustice.

Secondly, they are counteruailed, yea infinitely exceeded with sinnes both of commission and omission: but true righteousness and happinesse is onely to be sought and found in Christ Iesus, as hee is reuealed and set forth vnto vs in holy writ, *Act. 4. 12. Act. 13. vers. 38. & 39. Luke. 24. v. 47.*

Reas. Otherwise if wee seeke righteousness and saluation preposterously and not by right meanes, wee labour in vaine, wee denie the grace of God, and do digge Wells that will hold no water. To this purpose the Prophet *Isay* sheweth, that the people doth foolishly, who neglecting the sweete and sauing meate and drinke of Gods Gospell, did bestowe great paine and cost in procuring other meate, namely humane traditions and superstitions, which had no vertue of nourishing in it, and which held no true contentment to the ouer-seers of them: *Why doe yee (saith hee) lay out siluer and not for bread? and your labour without beeing satisfied? Hearken diligently vnto mee, and eate that which is good, and let your soule delight in fatnesse.* *Isay. 55. v. 2.*

The vses of this doctrine are manifold.

1. *Use.* First, hereby are condemned all endeuours and good meanings and intentions that are not of faith, and so are nothing but sinne, *Roman. 14. verse. 14.*

2. *Use.* Hereby is refuted the grosse error of those that hold that euery man^s is and shall bee saued by his owne religion and profession, where-as there is but one trueth, and one way of saluation, and that fully and

perfectly described in holy Scripture. *Iohn. 14. vers. 6.*
Math. 7. vers. 13.

3. *Vse.* We must (if we would be blessed and so saued) seeke for righteousnesse and iustification in Christ onely, for there alone it is to be found, *Acts 4. 12. 1. Ioh. 5. 11.*

But the Election hath obtained it.

Doct.

Here hence in a word (for the point hath beene handled before) wee may note, that the cause of obtaining iustification and saluation, is without vs in Gods predestination and free mercy, and not in the merites of our workes, *Rom. 9. 18 Titus 3. v. 5.* for here is an viter opposition betweene Election and workes.

Vse. Wherefore wee must bee thankesfull vnto the diuine Maiestie, for so great and free saluation, and ascribe all the glorye and praise of it vnto his mercie onely.

And the rest haue beene hardened.

Doctr.

The beginning of the ruine and damnation of the reprobate, ariseth from the desertion and reprobation of God. Reprobation is the very tree, roote, and fountaine of blindnesse; for the wicked forsaken of God, can doe nothing in all their deeds, words and counsailes, but pull, hale, and heape vpon them Gods curse.

1. *Vse.* Let not the Elect and the true seruants of God be offended, in the madnesse and senselesnesse of Reprobates, seeing that it hath his originall and foundation from Gods decree of reprobation.

2. *Vse.* Hereby is condemned the error and ignorance of such, who are of opinion, that God did not freely of himselfe (before *Adams* fall) determine of all things, persons, accidents, circumstances, &c. where as GOD doth effect and execute nothing in time, but that which hee most wisely and holily determined before all times.

The spirit of striking or commination.

Taking the word in this sense and signification, we are taught this lesson and conclusion. That God doth most *Doctr.* severely and grievously punish those that distast, contemne and reiect his grace offered and tendered to them in Christ, namely they are so giuen ouer of God and so possessed by Satan, that they pure and powerful ministry of the gospell, and testimonies of Gods word applied against them doth nothing, but vex, gall, enrage and torment them. *Act. 7. 54. Apoc. 11. v. 10.*

Nay they are so offended at, and so enuie the successe and prosperity of the gospell and the true professors of it, that they cannot rest, and do (to the consuming of themselves and hastning of their owne speedy and iust damnation) nothing but breath out gall and bitterneffe, against good men, and designe Gods Church and children to death and destruction. *Act. 4. 16. 17. 18. Ioh. 9. 22. Math. 2. v. 3. Apoc. 20. v. 9.*

Rea. The reason is, that they might (to their greater damnation) haue some checks and inward torments of conscience whiles they trouble and persecute the Godly; which is to them but a beginning and a fore-runner of euerlasting damnation.

Vse. Let vs beware that we do not foster and norrish any roote of gall and bitterneffe in our selues against Gods truth and seruants, least otherwise wee in time become indurate, senselesse and desperate, but let vs feare God and his iudgments, *for hee that alwaies feareth is blessed, but he that hardeneth his heart shall fall into euill.* *Prouer. 28 14.*

The spirit of slumber.

Thus it is in the originall and perhaps (as it is well guessed at by some) the word *κατανομις* is deriued of *νομις*, which signifieth might, to signifie some deepe sleepe, wherewith men are vsually possessed in the dead of the night, & this senselesse slumber may well be an effect, and the issue of a pricking and enraged conscience.

The Doctrine which I raise hence is this, that God in *Doctr.*

his iust iudgements doth many times (to punish mens vn-
than kefulnesse and contempt of the truth,) deprive them
of all sense both of their sinnes and of Gods anger and
displeasure against sinne, in so-much that neither by
plagues nor promises they will suffer themselves to bee
awakened out of this deepe sleepe and dead securitie. *I-
say 28. 15.*

The reasons hereof (in respect of the wicked them-
selves) are, first because they reuolt and depart from the
word of God, and hence become so blockish that they
haue no sense at all, neither acknowledge Gods hand and
counsaile in their paines and punishments.

Iudg. 18. 7. Secondly enioying long peace and prosperity, and ha-
Apoc. 18. v. 7 uing no open and professed enemies, they like the secure
citty of *Laiſh* and the proud & carelesse whore of *Babylon*
thinke they are farre from al danger and shall see no euill.

Thirdly, they vainely imagine that they haue sufficient
defense and prouision against imminent euils, and if they
fall out they haue waies and meanes enough to elude and
escape them.

Let vs be aduised from the consideration of Gods hand
vpon the Iewes, and beware and take heed that we neuer
despise nor reiect the gospel and blessings of Christ pro-
pounded and offered vnto vs; least with them wee bee
left and forsaken in our naturall blindnesse and by conti-
nuing stubberuely and stify in our sinnes wee become
worſe and worſe, and so die in our sinnes and bee dam-
ned.

Eyes that they should not see.

Doctr.

God as a iust iudge doth deliuer vp the reprobates be-
ing destitute of his grace vnto Satan and their owne lusts
to be blinded more and more. *Ioh. 9. ver. 39. Math. 13. 13.*
and this God doth not by iniectiong new blindnesse into
them, but by withdrawing his grace from them and by
leauing them to their naturall blindnesse, and so it must of
necessity be encreased when men are forsaken of God.

The reasons hereof are, first because they are none of his
people and elect and hee is not indebted any way vnto
them

them therefore he sheweth his power and iustice in their blinding and hardning.

Secondly, because for the abuse of the gifts and graces of God and for the ill imployment of their talents, God depriueth them of the knowledge and preaching of the word, and so they ranne daylie into great blindness and obstinacie (God in his iust iudgment forsaking them) or els, if they enioy the ministry of the word; their hearts are so hardned and starkned with wicked desires and lusts, and by the custome of sinne draweth as it were such a thicke skinne vpon it, that it can by no warnings and admonitions be bent or bowed, and they so hate the doctrine of the gospell, that they neuer heed it, much lesse meditate vpon it.

1 Vse. Let vs not maruaile at this iudgement as though it were some new thing, that they that doe stubberly and stily reiect the gospell, be thus blind, seeing that the Prophets so long before complained of it, and fore-told it; but let vs rather beware of it and pray that we be not for our naughtinesse and negligence giuen ouer to the same iudgment.

2 Vse. Let vs be truly thankfull vnto God, and giue glorie and praise vnto him, that leauing and forsaking many others in the blindness of their minde and hardnesse of their hearts, hee hath by his spirit opened our eyes and eares to vnderstand the doctrine of the gospell and to receiue it by faith vnto saluation, for hee hath not done so with euery person, neither haue the most, knowne his lawes.

V. 9. And Dauid saith, let their table, bee made a snare, and a net and a stumbling blocke vnto them.

V. 10. Let their eyes be hardned that they see not, and bowe their backe alwaies.

And Dauid as a figure of Christ saith. Let their table, *Paraphras.*
i. their meat, drinke, law, scripture, sacraments & out-ward
worship

worship and all their prerogatiues and excellencies, *bee made. i.* turned into a *snare*. That is as vnhappy birds are ensnared in that wherein they sought reliefe and comfort, so, let the fore-named benefits wherein they outwardly rest, and which by their wicked opinions and errors they haue peruerterd and abused, and their preposterous zeale against the gospell, turne to their destruction, *Let it bee a stumbling blocke and recompence vnto them.*

i. Let them stumble against the Law and holy Scripture as against a stone, that they may not bee builded thereby to saluation, but may runne head-long to their owne destruction: and let it, as a *recompence* turne to their more grieuous punishment and iudgement, and leaue them without all excuse. *Let their eyes of their vnderstanding be darkned. i.* blinded that they may not admir and receiue the sauing light of the gospell, that they be without counsaile in their affaires and not perceiue the euills, which doe hang ouer their heads, *and bow downe their backs alwayes. i.* Let them not speede and prosper in their designes and actions, but let them shrinke and halt, be cast downe and tremble in their mindes and consciences, and let them bee brought downe and diminished by slauerie, troubles and captiuity, and so weaken their strength that they may bee vnprofitable vnto euery worke.

Q. Did not *Danid, Elias, Paul* and others, sinne and offend God in praying and vsing imprecation against Gods enemies?

A. No, for first they did it by especiall and extraordinary instinct of Gods spirit, and as Prophets, or figures of Christ vnto them, the state and reprobation of diuers persons was reuealed of God.

Secondly, when they did wish eternall destruction to the enemies of God, they did not (to speake properly) pray against their persons, but against the kingdome of sinne and satan in them, which cannot bee altogether destroyed, but by the confusion of the members and instruments of Satan.

Thirdly

Thirdly their prayers and imprecations proceeded only from pure zeale of Gods glory and iustice, and not from any priuate distemper, or mixture of humane passion, for they considered them not as their owne enemies but as the enemies and blasphemours of God.

Q. May we after the example of holy men in scripture pray against any particuler person?

A. No, except we could by a Propheticall or Apostolicall instinct discern of their spirits and of their reprobation, which giuft is denied vs, or except wee knew that they had committed the sinne against the holy Ghost, which is a malicious and small blasphemy and persecution of the knowne truth and principles of Gods word, which is very hard to iudge of, for any one particuler person especially in our times, wherein such a giuft of discerning spirits is not graunted. *1 Cor. 12. 10.*

Q. May we not at al pray against the enemies of Christs gospel?

An. Yes, for first wee haue the practise and warrant of holy men in scripture for it. *Psal. 69. 22. 2. King. 1. 10. Alt. 4. ver. 29. and 30. 2. Tim. 4.*

Secondly, when we pray that the kingdome of God may come, we, (by consequence) pray that sinne Satan and all his members may be destroyed.

Thirdly, wee are to pray that Gods iustice may bee acknowledged and magnified in the plagues, punishments and ruine of the wicked.

Fourthly we must loue God aboue al men whatsoever, and if we sincerely loue God, we cannot choose but hate his enemies.

Q. With what cautions and conditions, or in what maner may we lawfully pray against Gods enemies?

A. First we must pray against Gods enemies in generall, for there are, and will alwaies be many such, whom God will neuer saue.

Secondly against their wicked counsailes, plots and purposes, and thus *David* praied that God would turne the counsaile of *Ahitophell* into foolishnesse and thus *2 Sam. 15. 31.*

Ad. 17. 29 & the Apostles praied against the counsailes of the Scribes
30. and Pharasies, that charged them with threatnings that
 they should not preach in the name of Iesus but we must
 not pray against these persons.

Thirdly we must pray conditionally, against them, that
 if they be reprobates and so incurable, they may be iudg-
 ed and iustly condemned, but if they be elect, and by con-
 sequent curable, they may bee fatherly corrected and so
 conuerted and saued.

*Let their table be made a snare, a net a
 stumbling blocke.*

In that here the word table is specially and principal-
 ly taken for the holy scripture, we note and obserue, that
 the sacred scripture is like a table fraught and replenished
 with most heauenly and exquisite dishes and dainties;
 here is food abundantly sufficient both to satisfie and al-
 so to solace euery hungry and thirsting soule: Some of
 them and the principallest are, remission of sinnes, peace
 and ioy of conscience and eternall life. *Pro. 9. 22. Math.*
22. v. 4. Cant. 5. ver. 5.

1 Use. It must teach the ministers of the Gospell al-
 waies to set forth this table of the word of God, which
 is truely the hole-some and sauing food of the soule; and
 as for all speculations, fancies, decrees, traditions, and haie
 and stuble of worldly vanities let them wholly leaue
 them off and renounce them.

2 Use. Let all sorts of men, that wilbe saued come vnto
 this heauenly banquet continually bringing with them
 an appetite to the word, and by praier and meditation
 of their owne wants and the soueraigne vses of Gods
 word, put an edge to and sharpen their appetites: then
 shall they bee replenished with good things and drinke
 of the well of the water of life freely; otherwise for
 want of appetite the soule will soone languish and pine
 away.

Their

Their table be a snare, a net.

It is proper and peculiar to reprobates and profane persons to stumble at Gods blessings, and to abuse and peruert them to their owne destruction. *Titu. 1. ver. 15. et 16. Rom. 2. ver. 4. et 5. 2 Pet. 3. 16. Amos 6. ve. 4. 5. 6.* 2 Dollr.

Thus many abuse the doctrine of the law, making it a cause of iustification before God, thus they peruert the gospel to giue leaue and allowance to licentiousnesse and liberty, thus they abuse Gods goodnesse and patience to patronize them in their sinnes, and impenitency, thus they vse their riches to the oppressing of others, their meate and drinke to gluttony, drunkenesse and excessse, their apparell to ostentation and pride, the Scriptures to maintaine their errours and heresies, the holy Sabbothes to iorneyings, idlenesse, sportes, vanities, gaming, their wisdome and counsaile to intrappe and deceiue, their might, fauour and authority to discountenance and tread downe all Godlineesse and goodnesse and to aduance and countenance all impietie atheisme, profanes, and euill practisesse.

The reason hereof is, they want faith and purity of heart and affections, and therefore can vse and apply nothing well, their ill hearts and defiled consciences is like *Similitude.* to an euill stomacke that turneth sweete meates into sower, and holesome vnto noisome.

Secondly, God is their enemy, and therefore all things (that be otherwise naturally and of themselues good) are by Gods curse, so many causes of their ruine.

Vse If wee would not drawe and pull Gods curse vpon vs through the mis-apply or abuse of his giiftes and blessings temporall and spirituall, let vs see and search whether we bee true members of Christ, iustified by faith, and haue our hearts sanctified by GODS spirit, for vntill we be called and regenerate, all things are impure and vnholly vnto vs and wee can in no action please GOD. *Rom. 14. 23.*

2 Vse. If we could with comfort & good conscience vse and partake of any of Gods creatures wee must by the

direction of his word, be perswaded of the lawfull vse of them, and that they bee ours by Gods meanes, wee must also by praiet sanctifie them vnto vs, crauing a blessing of God, and desiring him to direct vs in the right vse of them.

Let their eyes be darkened that they see not.

Doctr.

Out of these words, which are part of the cause, it euidently appeareth, what a great iudgement of God it is for men (otherwise of iudgement cunning, subtilt, politicke) to bee ignorant of the waies of GOD, and to vnderstand nothing well, and to fight and rebell against God and his blessed truth, and yet to perswade themselues they haue vnderstanding.

Psal. 95. v. 10.

Numb. 16.

This was the case and condition of *Corah* and his complices, who bragged and boasted of their sharpe sight, and would haue put out other mens eyes, in so much that they accused *Moyse* and *Aaron* (Gods blessed seruants) as though their sinnes were notorious and open to all men.

Thus the Scribes and Pharises with whom our Sauiour so often disputed, and by name in the 9. of *Iohn* were made more blinde by our Sauiour CHRIST his preaching, doctrine, conference, miracles, life, innocency and therefore hee saith, *that hee came vnto iudgement in this world, that they which see might bee made blinde.*

Ioh. 9. 39

i. They that see by their owne iudgment and thinke that they neede not the sight of grace, for their pride and contempt, are more blinded, according to the threatning and complaint in *Isay*. *Who is so blinde as my seruant and messenger?* And thus the Popes, Bishoppes, Priestes, Iesuities, Seminaries of the Romish Church, who when they are told of their errours, demaund if the Church may erre, falsely perswading themselues that they are the Church, and therefore they cannot bee deceiued.

Isay 42. 19.

The reason of this iudgement is for that this
obstinate

obstinate and malicious blindness, is the beginning and progresse to eternall damnation.

1. *Vse.* When we see such things and iudgements come to passe, let vs not bee offended nor wauer in our faith; but rather bee confirmed and strengthened in it; for as much as such iudgments are inflicted vpon the opponents and contemners of it, It must bee an admonition against those conceited persons, who deceiuing themselves, thinke they see, and to bee of all most quick eyed, when all their consultations and proceedings are against Gods reuealed will, and nothing indeed but workes of darknesse and the Deuill. Isay. 5. v. 21.

3. *Vse.* Wee must bee thankfull to the Lord for the light and knowledge imparted vnto vs, and supplicate vnto his diuine Maiestie, that hee would not punish our sinnes with so great a punishment.

And euer bowe downe their backs.

Obser. Seeing the curse of God hangeth ouer the enemies heads, wee haue no cause to bee afraide and affrighted at their malice, furie, and frensie; but rather to confirm and comfort our selues in our holy profession, for God will at length bring them to confusion, and will bring and procure ioy and deliuerance to his. Psal 89. v. 17. & 19. Psal. 73. v. 17. 18. 19. 20.

The reason hereof is, for that it is in the hands of God to breake their strength, and to smite them with a spirituall blindness, as he smote the Syrians, the Aegiptians and *Elymas* the Sorcerer with materiall blindness.

Vse. The vse hereof serueth to reprove the faintnesse and want of faith in such, who because they see no present likelyhoods, beginnings, and possibilities of the wicked mens ruine and ouer-throwe, begin to call in question Gods iustice, and to frame and conforme themselves to their ill wayes and practises, not knowing that the candle of the wicked is soone put out, and their pompe and brauery soone commeth to naught, and that in the meane time the godly are onely proued and tried, whether that they will abuse Gods patience and bounty

as the wicked worldlings and Atheists doe, or not.

Bowe downe their backs.

Doctr.

The weakning of the strength is a special iudgment of God, *Psalm. 102. vers. 24.* that is, if at that time for their sinnes they were diuersly afflicted, and banished out of their countrie, and cut off in the middle of their race, that they should not see the longed for time of the Messias, nor bee partakers of the promised and expected glorie; much more are they (and so remaine) to bee afflicted and captiuated since the Incarnation and Ascension of Christ: for as much as they would not haue Christ to raigne ouer them, nor would bee ranged vnder his banner, nor submit themselues to the Scepter of his Gospell.

Bowe downe their backs alwayes, or make their loynes to stagger, (as in the originall, or Hebrew.) i. cause them to tremble in their consciences. From both these translations considered together, we may obserue, how grievous and violent is the inward vexation and perplexities of an euill conscience, especially in mighty calamities and sore temptations, so that often-times it weakeneth and shaketh the strength of the whole body. It maketh them feare where no feare is, and with *Caine* to thinke, that euery body that meeteth them is their enemy, and will kill them. They in their sports and iollities with *Balthazer* oftentimes obserue the hand-writing of Gods iudgement extant against them, and being aliue they are already dead, and being in earth, they are in the very suburbs of hell.

Doctr.

Gen. 4. v. 14.

Daniel. 5. v. 2.

3. 4. & 5.

Use. If wee would bee free from the torments and trouble of an euill conscience, wee must repent vs vnfaignedly of all our sinnes, and with faith and holy zeale embrace and constantly follow and professe the Gospell of Christ. For this is the meane and way, both to procure and to retaine ioye and peace of conscience in all trials and troubles whatsoeuer.

The third Section or part of the Chapter.

Verf. 11. *I demand then haue they stumbled that they should fall? God forbid: but through their fall saluation (con- meth) to the Gentiles, to prouoke them to follow them.*

Verf. 12. *Wherefore if the fall of them bee the riches of the world, and the diminishing of them the riches of the Gentiles: how much more (shall) their aboundance?*

Sense.

I Demand then, haue the Iewes stumbled? viz. at Christ the Rocke and stone of offence, that they should fall, viz. should in Gods euer-lasting counsell be wholly cut off and so perish. *God forbid*, i. let no man thinke or iudge so, for the couenant is not vtterly abolished, but they (many of them) remaine in possession of it: *But through their fall*, i. accidentally and indirectly, *saluation is befallen to the Gentiles*. i. A doore and way of Gods grace is opened vnto them, so that they are hereby called and brought into Gods Church and kingdome.

If the fall of them, i. their fewnesse and small number, *bee the riches of the world*, i. so further the calling of the Gentiles, *how much more shall their aboundance*, (doe) i. when the greatest number of them shall bee called, and embrace the Gospell, then they shall much more further it.

And the further meaning-hereof is, that if their fall can against nature doe it, much more their fulnesse, ray- sing vp, and calling; according to nature will effect it. for faith is of greater power and validity, then infidelitie, and grace then corruption, and the Iewes if they had beleued, had both confirmed the trueth of God, and by their doctrine and example wonne many, whome now by their obstinacie they haue estranged and lost.

Question.

Through their fall.

Quest. Can the Church fall away from the covenant, grace, and fauour of God?

Ans. The body in generall may, (I meane) those that are onely outwardly called, and the ministry of the Gospell may be (as it is often) taken from them, and so they fall away to Atheisme, heresie, or prophanesse: for God alwayes hath his elect, *which come to Christ, and shall neuer bee cast out*, God putteth his feare in their hearts *and they shall neuer depart from him*. Thirdly Christ prayeth for them, and is alwayes heard. Lastly, the golden chaines of saluation, *viz.* predestination, calling, iustification, and glorification, is, nor can bee neuer dissolued or broken.

Ioh 6.17.

Ier. 32.37.

Luke. 22. 32.

Rom. 8. 30.

2. Question.

*Through their fall saluation is hapned
to the Gents'es.*

Qu. Are they excused that by their vnbelcefe and vnthankfulnesse, giue an occasion vnto other mens conuersion?

Ans. No, no more then *Iudas*, who by his treason and hanging of himselfe, ministred an occasion (*viz.* accidentally) to the calling and surrogating of *Matthias* in his roome. For first, they instead of giuing good example (which they are bound to doe) offend and scandalize others: Secondly the good commeth not from them as any causes or proper instruments of it, but is to be ascribed to Gods goodnesse and wisdom onely, who can and often doth out of darkenesse bring light, and out of sinne draw good. Lastly, theeues, robbers, murderers and oppressors, giue occasion of enacting and executing of good lawes, yet no thanks to them, for they had no such intention: secondly, in regarde of themselves, their sinnes are farre more vile and horrible, then the good that commeth accidentally by it.

*Have they stumbled that they should fall?
God forbid.*

Here we may note and obserue Gods goodnesse, and the constancie of his eternall loue in Christ to his children; whom hee loueth once, hee loueth euer, hee doth not for the vnthankfulnesse of many or most, breake off all occasion to doe good to his (though neuer so few in number, and neuer so odious and contemptible in the world,) If there bee but one *Noah* and his family in the world that truly serueth him, hee will remember and saue them, when all the world besides perisheth. If there be but one *Lot* in Sodome, hee shall bee preserved when all the rest are consumed; though Christs flocke bee a little flock, yet they shall inherite a kingdome: and they whom the Lord shall finde waking and well dooing at his comming (albeit they bee neuer so rare) they shall be blessed. Dollr.
John. 13. 3.

The reason is, Gods couenant is vnchangeable, and reacheth vnto a thousand generations, and the infidelity of men cannot make his faith and truth in performance of his promises of none effect: Secondly God is iust, and doth not (as we see amongst men) punish and condemne the iust for the vniust. Luk. 12. v. 37.
Rom. 3. v. 3.

Vse. This must encourage and confirme vs in the course of godlinesse, and in sauing our selues from the common corruption of faith or manners, wee shall not loose our reward. Bee the times neuer so corrupt, religion neuer so abolished, sinne neuer so rife, Atheisme and superstition neuer so much swarme and abound, yet God thinketh neuer the worse of his, or thereby taketh an occasion to handle them roughly: but hee maketh a distinction and difference betweene the righteous and the wicked, betweene him that serueth God, and him that serueth him not. Mal. 3. 8.

2. Vse. Here is condemned the bad and vniust practise of some, that for one man of a calling or profession that falleth and offendeth, taketh occasion rashly to

censure and condemne all; as though all the Apostles should be condemned of couetousnesse and treason because *Iudas* was such; or all holy Deacons of Apostacie, Idolatry and fornication, because *Nicholau* proued to be such; or all professors of lying and indirect dealing, because *Ananias* and *Saphyra* his wife were detected to be such, and therefore extraordinarily punished, whereas in this bad and worst world, wee may meruaile that any remaines good, rather then all or most are such. Secondly, the number of the good is euer farre lesse then the number of the wicked.

*By their fall, saluation is come to
the Gentiles.*

Doltr.

God in his wisdom doth so order and dispose of the things of men, that hee doth turne those things which in and of themselues are euill and hurtfull, vnto occasion of good. Hee intendeth, worketh, and effecteth alwayes good, albeit the instruments intend and worke ill. The Alchymists of our time (notwithstanding all their paines, prating and practising) can neuer turne and conuert base mettalls into gold: but God can, and often doth, turne euill into good. Thus hee turned the malice, enuie and ill affection of them that put Christ to death, to mans saluation: *Ioseph* his selling into *Egipt*, and his long imprisonment, to his great and high aduancement, and the releeuing and preferment of his old Father, and of all his enuious brethren; and thus hee directed the infirmities of *Abraham*, and the Mid-wiues in lying, into their safetie; and *David* before *Achis* faining himselfe madde, into *Dauids* preferuation.

Rom. 8. .vii. 28

Pse. Let none then that feare God bee terrified and daunted with the blustering threatnings, or furiousnesse of the wicked against them; but in faith, patience and silence, commend themselues and their cause to God; for hee will direct all to good, and out of euill premises, draw good conclusions. *Psal. 38. & Psal. 112.*

To prouoke them to follow them.

See heere and obserue the great wisdom and louing kindnesse of God towards his children, who by his fauour shewed vnto others; and by substituting others into their places, maketh them ashamed of their vnthankfulnesse, and laboureth to stirre vp in them a desire and purpose of reconcilment. *Because* (saith the Lord) *they haue moued mee to ieaousie with that which is not God: they haue prouoked mee to anger with their varities: I will moue them to ieaousie with* (those that are) *no people: I will prouoke them to anger with a foolish nation.* Doctr.
And herein God dealeth with them as a tender Father with his vnkinde or disobedient childe that will not come to him, hee taketh another sonne in his armes, or setteth him betweene his legges, embraceth, praiseth, and maketh much of him, hereby correcting the stubbernesse of his other sonne, and prouoking him to seeke for the like fauour and acceptance. Deut. 32.

1. Vse. Hereby are condemned those that by their Idolatrie (as the Papists doe) or else with others, by their arrogancie, pride and contempt, alienate and deteine the Iewes from Christianity. Ver. 21.

2. Vse. Secondly, let vs endeouour by our pure and sincere seruing of God, by our holy zeale, by our godly life and iust dealing, to giue light vnto the Iewes, and at length to prouoke them to emulation, and so to winne them, that there may be vnder Christ the head, *one fould, and one shepheard.* Rom. 10. 19.

3. Vse. Let vs, as we bewaile their hardnesse of heart, & vile contempt of Christ and his Gospell: so dayly and heartily with that *Elizans* of our age, now in glory, pray for their conuersion, and with that reuerend Father say. *O Lord Iesu, thou doest iustly reuenge the contempt of thy selfe, and this vnthankfull people is worthy whom thou should'st most sharpely punish: But O Lord, remember thy covenant., and regarde the afflicted for thy names sake: Also grant vnto vs, that are of all men most unworthy,* Math. 5. ye. 16.

whom

whom notwithstanding thou hast counted worthy of thy mercy, that wee profiting in thy grace, may not bee instruments of thy wrath against them, but that wee may rather by the knowledge of thy worde, and by the examples of an holy life, through the working of thy holy spirit, reduce them to the right way, that thou maiest ouce bee glorified for euër of all nations and people. Amen.

*The fall of them, the riches of
the world.*

Quest. Can good come of euill? and saluation of the Gentiles come from the fall of the Iewes? is here the corruption and dying of one, the cause and generation of another?

Ans. Although euill can neuer produce good as the proper cause of it: yet indirectly and by occasion it may worke it. Thus wee see that from euill manners and the corrupt behauiour of men, good lawes haue their beginning and originall.

Secondly, the omnipotencie, and infinite maiestie of him, that at the first drew light out of darkenesse, can draw good out of euill.

*The riches of the world, the riches
of the Gentiles.*

Doctr.

Here by riches is meant the sauing knowledge of the Gospell, the grace of Gods spirit, remission of sinnes, and the assured promise and expectation of eternall life, whence I gather and propound this doctrine. That the grace and knowledge of God, is the onely true and lasting riches, and that alone that maketh the owners and possessors blessed. Hence the godly poore, are sayde to be rich in faith, to be riche in GOD, Luke. 12. 21.

Iam. 2. 5.

Luk. 16. 11, 12

This is the true riches, and properly the onely, for they shall neuer bee taken away from them, and they that are possessed of them shall neuer hunger nor thirst. 16. 4.

This is the treasure hidde in the field of the Church, which when a man hath found, hee hideth, preserveth

preserueth it, and for ioy thereof goeth and selleth all that he hath and buyeth that field. Math. 13. 44.

This is that pretious pearle which a marchant finding sel-
eth all that he hath and buyeth. V. 46.

And as a man, (albeit otherwise, as poore and miserable as *Lazarus*.) being possessed with no worldly goods and hereditaments, yet if hee haue of his owne a goodly pretious and costly Jewell he cannot bee but rich: euen so he that is enriched, with the pretious Jewell of the grace and knowledge of God, albeit hee otherwise haue nothing, yet before God hee is verie rich. That Gods Sonnes are rich (albeit they are in the account and estimate of the world and in worldly respects they are many times poore and bare,) the Scriptures in other places afford plentiful Testimonies. 1. *Cor.* 3. 21. *Ephesi.* 2. 17. 1. *Tim.* 6. 19.

1 *Vse.* Wherefore let vs not dote vpon earthly and perishable things, which can neuer make the possessors happy and blessed before God: but let the word of God dwell richly and plentifully in vs, let vs seeke to compass the knowledge of it with all care and indeauour; for of all other things it is most pretious, and it alone being tempered and receiued by faith, doth solace and satisfie the heart, and yeeldes true and perfect contentment vnto it.

2 *Vse.* We must so labour and so order the matter that Christ be our treasure and our rich pearle and where our treasure is, there must our heart bee also: otherwise if wee make neuer so goodly and great purchases in the world, and bee neuer so stored and furnished with worldly wealth, and want this spirituall treasure, this spirituall gould, siluer, Jewels &c. we are in the eyes of God, and so shalbe one day declared before the eyes of all men, to bee most beggarly and banckrupt, naked and ignoble. *Luk.* 12. 21. *Apo.* 3. 17.

V. 13 For in that I speake to you Gentiles, in as much as I am an Apostle of the Gentiles I magnifie (or

adorne mine office.

V. 14. (To trie) if by any meanes, I might prouoke them that are of my flesh to follow them, and might saue some of them.

Paraphrase.

I speake to you Gentiles, viz. which are called from among the Gentiles: in as much as I am an Apostle of the Gentiles. i. I haue beene called of Christ, principally that I should bee the Doctor of the Gentiles, that I might carrie his name before them. *Act. 9. 15. Gal. 2. ver. 7. and 8. I magnifie mine office. i. I omit nothing that may appertaine to set it forth and make it famous and illustrious, for this is glorious to my ministry. 1 Cor. 15. 10. 1. Thess. 2. vers.*

If by any meanes I might prouoke. i. by preaching and my example stirre vp, them that are of my flesh i. those that are sprung of the same Ancestors and so entirely beloued, to follow them. i. to beleeue in Christ and embrace the gospell, and might saue some of them. i. bring to the obedience of faith and, by consequence, to saluation.

Q. It is proper to God alone to conuert men to God, how then can the ministers be said to conuert & saue? he alone giueth faith. *Eph. 2. 20. he alone giueth repentance. 2. Tim. 2. 25. and hee alone softneth and mollifieth the heart. Ezek. 32?*

An. God conuerteth and saueh as the proper efficient cause and author of it, working inwardly and making the ministers doctrine effectuell, but the ministers and preachers do it as outward meanes and instruments, propounding, offring and applying Gods promises vnto their hearts, whose ministry is onely so farre-forth sauing and conuerting, as it pleaseth God to prosper & blesse it. *Act. 8. v. 31. 37. 38. Act. 10. 43. 2. Cor. 1. v. 18. Act. 16. v. 14.*

V. I magnifie my Ministry, that I might prouoke them, and might saue some of them.

Wee, here from Pauls practice and paines in the adoration of this ministry, learne, wherein the dignitie, ornament

ornament and true honor of the ministry doth consist, not so much in titles, pompe, prebends, multiplication of benefices, glorious apparrell, eminencie and superiority of place; (albeit there is and needes must bee an inequality and difference of order and degrees, in the ministers for composing of controuersies and auoyding of confusion) as in diligence of teaching, in aduancing true religion, doctrine and life, and in winning many to Christ.

2. *King.* 2. 12. *Act.* 20. *ver.* 28.

The reasons hereof are these. First God hath ordained them and their calling to this end *Act.* 26. and if they execute it not their sinne is greuous and their iudgment most fearefull. Secondly hereby Gods name is magnified amongst men; and the sweet oyntment and sinell of his gospell is disperfed farre and wide. Thirdly they confirme their ministry and comfort their soules here, and gaine addition of glory in the life to come. 2. *Cor.* 2. 16. *Apoc.* 11. *Dan.* 12. 3.

Use. The use hereof is first to taxe and condemne the couetous, idle, worldly, vitious, vnteaching, dumbe, absent, and negligent ministers, who because either they do not Gods worke at all (especially in preaching) or els execute their functions very negligently, are subiect and lie open to Gods curse, and are to answeere for the damnation of so many soules as perish through their default, *Hier.* 48. 10. *Ezek.* 33. *vers.* 6. and 8. *Acts* 20. 26. 27.

2 *Use.* Secondly ministers neglecting all other by-matters that nothing concerne them, and the hunting and hauking after worldly goods and glory must striue with all diligence to performe their duties, and to make this their onely scope and marke to spread Christ his gospell farre and neere, and so to conuert and saue soules. 2. *Tim.* 4. *ver.* 2. and 3. *Act.* 26. *ver.* 18.

V. Which are my flesh, and chap. 9. *ver.* 3. my brethren, my kinsmen.

Doctr.

Out of these words the instruction naturally ariseth, viz. the spirit of Christ doth not make men stockes and blockes, or bereaue them of naturall affection, (for these are of God, they are in themselues good, and without the helpe and ministry whereof, we can neither truly serue God; nor performe the duties of righteousnesse and loue to men) but it rather causeth and confirmeth them.

This sympathy and indulgent affection appeared most notably in Christ Iesus in weeping ouer the Cittie Ierusalem, and bewayling the aproching ruine of it, it manifestly also discouered it selfe towards *Mary* his Mother, whom hee so much respected and had such a prouident care of, and here it (as in other places) appeared most eminently in *Paul*, who with the often hazard of his owne life, labored the Iewes conuersion.

Act. 9. v. 21.
22. 23.

Vse. Let vs haue a due regard to procure good, spiritual and corporall to our country and kinsfolkes, for this both nature and religion requireth and commendeth; If nature bind vs to prouide for and doe good to our parents, children and kinsfolke, much more mult grace and religion bind and vrge vs to care for their spiritual good and comfort.

And might saue some of them.

Obs. 2. We learne here that the preaching and ministrie of the gospel, is not a matter onely of ciuility, credit or a bare letter, but the power of God, the worlds saluation, the immortall seed, and to the Elect the sweet sauour of life vnto life. *Act. 13. 46. 47. 2. Cor. 2. 16. 1. Pe. 1. 23.* and this it was that specially exalted Capernaum to Heauen, and filleth citties and townes full of spirituall ioy. *Acts 8. 8.*

The reason hereof is, because God hath annexed a promise therevnto, and is effectuall, and powerfull hereby to draw and saue all that belong vnto him. *Mat. 28. 19. 20. 1*

1 Vse. It condemneth the *Swink-feldains*, and the Atheists of the world, that thinke the word preached is not of force and power to conuert any; for they looke vnto the outward sound and letter onely, and not to the power

and

and promise of God who worketh effectually in it and by it in all them that belong vnto him. *Romanes 1. 16.*

1. Cor. 1. ver. 24.

2 Vse. Let not men despise, contemne and reiect the holy ministry, but thinke and speake alwaies honorably of it, let men herein acknowledge Gods goodnesse towards them, and accept of the riches and treasures of his grace hereby offered vnto them. For albeit it cannot profit and auaille any thing to saluation without the assistance of the holy spirit: Yet by the helpe of it, which alwaies accompanieth it in the elect, al that are to be saued, are ordinarily won. Hence no *Eunuch* conuerted without a *Philip*, no *Cornelius* without a *Peter*, and no *Lydia* without a *Paul*.

V. 15. For if the casting away of them bee the reconciling of the world, what shall their receiuing bee but life from death?

V. 16. For if the first fruites bee holy, so is the whole lump, and if the roote bee holy so are the branches.

If the casting away of them, viz. i. the greatest part of the Iewes, bee the reconciling of the world, i. serue and tend to the calling of the Gentles whereby they are reconciled vnto God, what shall the receiuing be. i. the calling of the fulnesse of the Iewes, by which they that before were cast off, shall againe be admitted and receiued into the Church; but life from death. i. a recouery and bringing of spirituall life againe to the Iewes that were so many hundred yeares dead in their finnes, and also their restitution & fulnesse shal giue an occasion of quickning to the Gentiles, and of enriching many with the knowledge of Christ and saluation, & so of enlarging Gods kingdome, both amongst Iewes and Gentiles, and hence by reason of the common felicity shalbe the true and perfect ioy of the world.

Paraphr.

Cal. in hunc locum.

For if the first fruites be holy so is the whole Lump. i. For as then when the Israelites had offered the first fruites of their bread and loaves vnto God, all the whole Lump and rest of the fruites were hereby blessed and sanctified vnto them, that they might with good conscience bake, knead and feed vpon them: Euen so, if *Abraham Isaac and Iacob* their stock, fathers and founders of their Nation, were (especially) by reason of Gods couenant holie and accepted with GOD: so shall the elect of their posterity bee (in some sort) fauoured for their Fathers sake, *And if the roote bee holy. i.* full of the iuice and sappe of grace, *so shall the branches. i.* The holie remainers by force of GODS couenant shall receiue and drawe iuice, grace and goodnesse from it.

Q. If the conuersion of the Iewes shalbe not onely vnto them, but also vnto the Gentiles a spirituall resurrection, and life from the dead, and this must needs bee a little before Christ his second comming, how can this place them agree, to and accord with, that in *Luke* where it is sayd? *But when the Sonne of man commeth shal hee finde faith on the earth?* *Luk. 18. 8.* and with that *towards the end of the world Sathan must bee loosed, Apoc. 20. 1. 7.* and seduce the people of the world.

Ans. They may very well and aptly bee thus reconciled by distinction: That the last times of the world shalbe happie in respect of the benefits of Christ and the light of the Gospell; and likewise in regard of the gathering together of the Church of Iewes and Gentiles throughout the world.

But they shalbe unhappie and miserable by reason of the worlds ynthankfulnesse and the seducement of Antichrist, who shall not be (wholy) abolished before Christ his comming.

Secondly, the number of Atheists, Hipocrites, Apostataes and prophane persons shall incomparably farre exceed the number of those that truely feare God and sincerely serue him: yet, that Church shall neuer wholy cease

cease but vnder the tirany of Antichrist, there shall remaine not a few that shall rightly call vpon Gods name, and all the elect shalbe saued, whom the Lord out of all the families, nations, and kindreds of the earth hath marked with a certaine marke of Election and adoption.

Or thus, in that generation or age, wherein the Iewes shalbe conuerted, there shalbe much faith and zeale vpon the earth, but in the next following wherein many false Christs shall seduce many, then there shalbe *Apo. 7. 9.* (almost) none.

What shall their receiuing bee but life from death?

Q. Shall not the generall calling and conuersion of the Iewes bee in occasion of the diminishing and reiection of the Gentiles?

A. No, but a reuiuing of their faith and a quickning of the word. For the ouerflowing and streaming fountaine of Gods mercie and goodnesse is neuer drawne drie, and the more that men vse it, the more it runneth out and floweth.

Secondly, if that which is euill in it selfe. *viz.* the fall of the Iewes was sauing to the Gentiles (albeit accidentally and by occasion) much more that which is good off, and by it selfe, shall produce and bring forth good effects.

V. If the first fruires bee holy, then the whole Lumpe, and if the roote, then the branches.

Q. Are they, that are borne of holy parents holy, or can parents deriue and transfuse grace and holinesse into their children?

A. No, for they are borne and conceiued in sinne, and are by nature the children of wrath, but they are holy by couenant and promise onelie, whether they bee Iewes or Gentiles, according to the tenor of

the covenant I wilbe thy God and the God of thy seed for ever. *Gen. 17. 7. and Gall. 3. 9. and they which be of faith are blessed with faithful Abraham.*

Secondly holy and beleeuing parents beget not children as they are holy and beleeuing, (for this proceedeth onely from grace and Gods free promise) but as they are men and naturall parents; and therefore *that which is borne of the flesh is flesh* (as all are by nature) *and that which is borne (viz. againe) of the spirit is spirit.* Iohn 3. 6.

Q. In that the patriarches and Ancesters of the Iewes are called, *the first frutes, the roote, the naturall olives* are not the preferments, prerogatiues and excellences of the Iewes farre greater then of the Gentiles?

Rom. 9. 2. *Ans.* Yes, *much euery manner of way*, but not in respect of righteousnesse and merite, for herein they are equall and all one. *Eph. 2. 23.* but in outward priuiledges and ornaments onely.

Question. What then were then the speciall and singular ornaments. and prerogatiues of the Iewes?

Rom. 9. 4. 5. *Ans.* Nine specially (as they are numbred by Saint Paul). First the glorious title of Israelites, which name *Iacob* first obtained by reason of wrestling and preuailing with the Angell.

Gene. 32. ver. 24. 25. Secondly the *Adoption* to bee Gods people in generall. Thirdly the *Glorie*, i. the honour and dignity, in that the Lord of glory did (as it were) dwell amongst them signes of whose speciall presence were the Arke. and the Temple.

Fourthly, *the covenants*, that is not onely the testament but also many compactes and the agreements that passed betweene GOD and the people.

Fiftly the giuing of the law, *Moral, Iudicial, Ceremonial*, vnder which is comprehended the Kingly dignity and Magistracie.

Sixty the *seruice of God*, that is, the whole Leuiticall Ministerie, and the Administration of Gods worship.

Seuenthy the *promises*, that is, of earthly and spirituall

ruall blessings, and of the Gospell promised to the Fathers. *Rom. 1. v. 2.* Eightly the honorable descent from the holy Fathers and Ancestors, for whose sake God doth often times blesse the posteritie: Ninthly and lastly, the hauing of Christ for their kinsman, for of them concerning the flesh came Christ, who is God blessed for ever more.

Noel.
A kinsman.

Verf. 15. *If the casting away of them, &c? what the reconciling, &c.*

Obs. The conuerfion of the nation of the Iewes, shall be the worlds restauration, and shall wonderfully confirme the faith of the Gentiles, *Rom. 11. 12. Ioh. 10. 16.*

The reason hereof is, for that they both shall haue perfect ioy, when both Iewes and Gentiles shall alike enioy the common felicitie, and all scruples, doubts, and all causes of any pretended separation, shall bee taken away and remooued.

Secondly, an increase, augmentation and an honor and ornament shall be hereby added to the Church.

Vse. Let vs therefore desire and seeke after their conuerfion, and heartely pray for it, and by writing, disputes, doctrine, and holy example, further and promote it, for this shall redound to Gods glory, and the amplification and improouement of our owne, both temporall and eternall happinesse.

Ver. 15. *Be but life from death.*

In that by the Ministerie of the Gospell, the Iewes which were dead in sinne, are restored to life, and the Gentiles faith reuiued: wee learne hence the sauing vertue, and effectuall power of it.

Doctr.

Rom. I. 16.

Rom. I. 16.

The first reason hereof is, because it is the power of God to saluation, in all the Elect; for herein God reuealeth his true and absolute righteousnesse, with which life and saluation is alwaies ioyned, and by the meanes and ministerie hereof, it is conueied and communicated to them that receiue and obey it.

1 Pet 5.V.23.

Heb.4.13.

Secondly it is the *immortall seed* of regeneration and eternall life ; for hereby God doth call men to bee his children and doth conuert them , hee raizeth and createth faith in them , and doth adopte and regenerate them.

Vse. 1. The first vse hereof is, to learne vs, not onely to magnifie and haue the Gospell in high account and esteeme , that bringeth such comfort and commoditie with it ; but also to receiue it, yea to temper it (as men doe mixe and dulcifie their tart wine with suger) with faith , and to apply it to our owne selues , otherwise it will bee altogether vnprofitable vnto vs.

Vse. 2. Secondly wee must hereby bee induced and perswaded to leade and liue a new life according to the tenor of the Gospell and the intent of the word of God, *For the grace and Gospell of Christ hath brightly appeared, teaching vs to deny vngodlinesse and worldly lusts, and to liue iustly, godlyly, and soberly in this present world.*
Titus 2. 11. 12.

Vse. 3. Thirdly hereby also wee are remembred and put in minde from whence the Gospell hath his credit, authoritie and estimation , not from the approbation of mans reason, nor from the applause of the worlde, nor from the persons of the Ministers , but from God , and from the admirable and supernaturall effects and fruites of it : For it is giuen by inspiration , it is the voyce and letter of GOD and is autentike of, and in it selfe , and no other doctrines haue any credit , authoritie or power but so farre forth as they receiue it from the Scripture or accord with it.

Verse 16.

If the first fruites be holy so is the whole lump, &c.

Obs. Heere is commended the goodnesse of GOD and the truth of his couenant of grace , that doth redound and extend it selfe to posteritie and succeeding generations, euen from generation to generation *Exod 20. Psal. 3. Ver. 9. Psal. 89. Ver. 33. 34. Psal. 103 Ver. 17.*

The reason hereof is, his truth and couenant doth not depend

depend vppon any creature or thing, without him-
selfe, but onely vppon him-selfe and therefore can
by no outward meanes be nullified or made frus-
trate.

Vse. Seeing that GOD is vchangeable, true, and
cannot deceiue in word or deede; we are put in minde
of our duty, namely to trust in GOD who neuer fai-
leth nor forsaketh them that relye vppon him; and
not in men who are lyars, hollow hearted and ligh-
ter then vanitie it selfe, *Psalmes. 62. 9. Psalmie 146.*
3. 4. 5.

Heb. 13. Ver.
5. 6.

Vse. 2 Lette vs then by our pietie, godlynesse and
goodnesse, labour to bring a blessing vppon our poste-
ritie: For the children and posteritie many times fare
the better and are respected for their beleeuing and
holy fathers sake: woe then to ignorant, Popish,
Atheisticall, lewd, licentious, blaspheming and filthy
minded and liuing parents, who by their ill example
not onely peruert and poyson their children, but
also bring vppon and deriue the curse of GOD
vnto them *who doth visit the iniquitie of the Fathers vpon*
the children vnto the third and fourth generation of them
that hate him.

Exod. 20. v. 5

Vse. 3. Wee must bee admonished and aduised here-
by, that wee doe not from mens vnworthynesse and
present condition take occasion rashly to condemne
them, and imperiously to insult ouer them. But
rather ascend higher, and consider the roote and
foundation of the couenant, and proceed to their ho-
ly Ancestors, that wee may know that the bles-
sing of the couenant remaineth in them: For no
mens finnes and vnworthynesse can make GODS
faith and couenant frustrate, yea many times
where sinne abounded, grace (by GODS mercifull
disposition) abounded much more, not to incourage
any man in sinne, but that it might appeare that in
the matter of iustification and saluation, Gods mercy
is all in all.

Rom 3. V. 3.

Verf. 17. *And though some of the branches bee broken of and thou being a wilde Olive tree, was graft into [or for] them, and made partaker of the roote and fatnesse of the Olive tree.*

Verf. 18. *Boast not thy selfe against the branches; and if thou boast thy selfe, thou bearest not the roote, but the roote thee.*

Paraph.

Though some of the branches, that are hypocrites and voyde of good workes bee broken of, id est: reiected and cease to bee a Church by reason of their vnbeliefe, and thou being a wilde Olive. i. a branche and bough of it, and therefore naturally barren, vnfruitfull, and bearing nothing but bitter leaues, was graft in for them, and partaker of the roote i. of the iuice that commeth from the roote of Abraham, and floweth vnto all the branches; and of the fatnesse, i. of the graces, promises, and all the benefits, and good things spirituall and outward made vnto vs in Abraham, of the Olive tree, the Church of the Israelites which sprang from him.

Ver. 19. *Boast not thy selfe against the branches, i. (according to the meaning of the Greeke word καταυχεσθαι) do not shake thy necke against them by insulting, triumphing, and crowing ouer them, for if thou boastest thy selfe, thou bearest not the roote. i. if you proudly glory and vaunt that some branches being broken of, thou art ingrafted into the tree of the Church know thou that the Church of the Iewes receiueth nothing from thee, but the roote thee, i. thou hast thy foundation and sustentation, and whatsoeuer thou hast from this, that thou without any merite of thine art ingrafted into the Church of God: neither doth the Church need thee, but thou needest the Church, that thou maiest be a member of it, therefore thou must not for the vnbeliefe of some Iewes scornefully and proudly contemne and rage against the whole body of the people.*

Q. Some of the branches bee broken off. Can the true members of the Church become Infidels, and so bee broken off from the fellowship of the Church?

Ans. No, if they be liuing members, and be truly by faith ingrafted into Christ; for Christ will loose none of those that the Father hath giuen him to bee saued, *Ioh.* 17. but these that fall away and are broken off, are onely branches and members in regarde of the couenant, and in their owne conceit, and the charitable opinion of the Church, but not truly and really, and before God, seeing they are none of Gods elect, and are destitute of faith, and the spirit of Christ.

Quest. Who, and how many sortes of people are or may bee cut off and fall away from the Church?

Ans. Two sorts. First, those that be ingrafted into the Church by the tenor and authoritie of the Generall couenant onely, whereby God promiseth that hee will be their God, and the God of their seede, but yet are not elected, for euery one that is *Abrahams* sonne according to the flesh, is not a sonne of promise. *Gal. 4.28. & 29.*

Secondly, they that indeed receiue the seede of the word [as many reprobates doe] but they mixe it not with faith, and it hath no roote in them, neither are they renued and inwardly changed by it. The word in these may be, and soone is either vtterly lost, or else choaked and peruered, and so they may be cut off, and fall away finally and wholly.

And (to conclude all in a word,) they are only & alone cut and broken off, that are *Abrahams* sonnes according to the flesh onely [as the body of the Iewes generally were in Saint *Pauls* time, and sithence] but the sonnes of promise, or *Abrahams* sonnes by faith neuer are, nor euer can bee broken off, bee their number neuer so small, nor their temptations neuer so great and permanent.

3. *Quest.* How are men ingrafted into the Church?

Ans. First, by an outward calling, and by an outward profession and approbation of the word and sacraments. Secondly by Baptisme, as a seale of our adoption and entrance or matriculation into the Church. Thirdly, by the testimony and in the opinion of the Church, and so may a reprobate or hypocrite be ingrafted. Fourthly, in Gods

secret counsell and by the spirit of faith and seale of Gods holy and spirit, hereby men with a prepared and sanctified hart receiue Gods word and keepe it, these alone Christ draweth vnto him and inwardly changeth and transfigureth them vntill hee perfect them and bring them to the end of their hope, that is, the saluation of their soules, and thus are the Elect onely ingrafted and therefore can neuer perish.

Dolt.

Some branches are broken of.

Iohn 15. 2.

Seeing that Christ cannot abide barren and fruitlesse vines, that are deuoid of faith and repentance, and hath by reason hereof cut off and reiected not onely the nation of the Iewes generally (for the time) but also many countreies and kingdomes amongst vs Gentiles, wee must make vse hereof and learne hereby both to abound and increafe in faith and good workes. *Iohn 15. 2.*

Luke 3. Ver. 7.9.

The reason hereof is, for that the anger and indignation of God goeth with it, and temporall plagues and punishments (which are but forerunners of euermore lasting iudgement otherwise) surprize and ceaze vppon vs. *Math. 3. V. 8. Math. 7. 21. Math. 21. 41. 43.*

Math. 23. 23.

Secondly all our faith and profession without workes and fruites is not sincere and sound before God, but copper and counterfeyt. For true faith and regeneration can no more in their proper time & opportunity be without fruit and obedience, then the sun without light, the fire without heat & the springing fountaine without water. *Vse. 1.* Wherefore let vs to our outward profession of the Gospell adde and associate the continuall traine and attendant of good workes of pietie & deuotion towards God, and of loue and iustice towards men.

Thus God hath commanded, our faith requireth (for the testimony and cherishing of it) our neighbours need it, and God both regardeth and (in fauor) rewardeth it: otherwise, if we bring forth no fruit of godlinesse & goodness, it followeth that we neuer had true communion with Christ, and therefore in time we shall bee disclosed and

and discouered to haue beene but meere hypocrites, and it shall be notified to our selues and to others, that wee neuer did appertaine vnto him, and therefore we shal neuer bee admitted into the Court and Pallace of heauen, but, as vnprofitable seruants, cast into hell fire.

Thou being a wilde Olive tree.

2 Doctr.

Int that wee Gentiles are compared to a wilde Oliue, wee heare learne this instruction, that as wee Gentiles, euen the best of vs, are naturally, and before our conuersion vnto Christ, barren, fruitlesse and cursed trees, vntoward and vnapt to any goodnesse, and wholly disposed and inclined vnto euil. *Gen. 6. V. 5. Titus, 3 V. 3. Ephes. 2. 1. 2. 3. Psal. 14. 1. 2. 3. 1. Cor. 6. 9. 10. 11.*

The first reason hereof is, because all men are conceiued and borne in Originall sinne, and so are wholly corrupted in all the powers and faculties of body and soule, so wee are become crab trees, wilde Oliues, wilde Vines, and wholly degenerate. Secondly, all the actions of the Gentiles considered, as they are Gentiles and men vnregenerate, are in Gods sight and acceptation (albeit otherwise neuer so laudable & allowed before men) nothing but sin, for without faith it is impossible to please God, and whatsoeuer is not of faith is sin.

Psal. 51. V. 5.

Titus. 1. V. 15.

16

Rom. 14. 23.

Hebr. 11. 6.

Vse. 1. If we would iudge equally and charitably of other mens sins and follie, we must looke vnto our owne Originall sinne and to our stufte at home, and obserue wherein others haue the preheminence before vs, so shall we censure others with more conscience & compassion, and be the more preserued from falling our selues.

Vse. 2. Let no man trust in his owne natural goodnesse, vertue and worthynesse, which is nothing but sinne, but lette him with the poore publicanes hold downe his head and humble himselfe before God for his finnes, let him with the prodigall sonne cry out and say, *I haue sinned against heauen and against God, and I am no more worthy to be called Gods sonne.*

Luke. 18. V.

13.

Luke 15. v.

18. 19.

Vse. 3. Let euery christian, seeing that of a wild Oliue, he is ingrafted into Gods Church, be alwaies thankfull

for so great a benefit, and lay aside his wild & sauage nature, & in piety, virtue, & good workes imitate & resemble the noble vine Christ Iesus into who he is ingrafted, for we must walke in the light, as hee is light, and walke in loue as wee haue Christ for an example; for Christ his morrall vertues are not onlie for our contemplation but for our imitation.

Use. 4. The Ministers and Preachers of Gods word must not looke to finde the people good, for all by nature are blinde, ignorant, corrupt, rebellious sinfull; but by doctrine, exhortation, and examples to make them good, let them labour to husband and proine the vine-yard, let them gather out all the stones and rubbish of infidelity and superstition, and let them endeuer by continual Preaching & exhortation to beget faith in their hearers, and so to ingraft them into Christ.

V. 20. Was grafted in for them.

No man must despise boast or glory against them that bestow a benifit vpon them, as here the Gentiles did against the Iewes. Thus false witnesses rose vp against *Dauid*, and rewarded him *euil for good*: he visited them in their sickness, praied, and mourned for them, but they sought his downfall and ruine.

The reason hereof is, for that it is pride and great vnthankfullnesse, and God will punish men for it. They are like to the ground that yeeldeth to the husbandman that tilleth dresseth and manureth it, nothing but thornes and briers, and therefore is *reproved nere vnto our sing*, whose end is to be burned.

Use. Seeing that we receiue the couenant and doctrine of saluation from the Iewes, and are of meere grace grafted in by God for them, we must humble and debase our selues before him, and acknowledge our own vnworthinesse, that so we may not onely containe our selues from contempt of others, but with meeknesse daily receiue and profit in the word grafted in vs, which is able to save our soules.

Fatnesse of the Oline.

In that here and also in the 55. of *Isaiah* and *Luk.* 14. 4. *Doctr.*
 and other places, the giftes, graces, and blessings, (especially that concerne ialuation in Christ) are compared to
fatnes, fastings, a banquet, yea to wine, honey, milke, spices, and
 such like delicate things, wee learne that howloeuver the
 wicked ones of the world, glut and pamper themselves
 with the abundance of Gods blessings, and their flesh is
 fatted and fed like hogges, yet their soules pine and famish;
 whereas the soules of the beleeuing are filled with
 Gods liberality and replenished with spiritual consolati-
 on, which is to them a speciall pawne and pledge of Gods
 loue and prouidence towards them.

Prou. 9. 2

Cant. 5. v. 1.

In the Gospell they haue most sweete and delicate
 food, not onely for the necessity but also for the delight
 of their soules, here their faith is engendred and strength-
 ened, and their trembling soules are solaced, with the
 most comfortable assurance of remission of sinnes; and
 they by the word and sacraments are fed and nourished
 to eternall life.

Ila. 55. 2

Vse. Let vs therefore seeke to feed and satisfie our selues
 only here, let vs loue and delight in fatnesse, and bring
 alwaies with vs an appetite to the word, and then shall
 we feed on the bread of life.

Made partakers of the roote and fatnesse of the Oline—
Boast not thy selfe against the branches.

These two members may be, and are much more aptly
 and iustly ioyned together, then the mingling and blen-
 ding together of some mens Merchandise and wares,
ad deceptionem visus et emptoris, for better shew and vent;
 and from this coniunction and the consideration thereof
 this doctrine ariseth, that they that either in spirituall, or
 temporal blessings rise by occasion of other mens ruines,
 and flourish by reason of their decaies, must not herevpon
 grow high minded, and much lesse scorne and con-
 temne those that are false, but rather commiserate and
 releuee them in what they may.

Doctr.

For first thus to offend, argueth an vnthankfull heart to God for his free mercies which they thus abuse. Secondly, it sheweth an heart voide of equitie and compassion; and therefore GOD in his iustice cannot but in time punish the vnthankfull, and denie meanes to those who impart none to others.

Vse 1. Wherefore in all preferments and exaltations (for the auoiding of pride and contempt of our inferiours,) let vs walke humbly before our God, and ascribe our aduancement and happinesse to his mere mercie and not to our ragged and sinfull merits.

Vse 2. By this doctrine are checked and condemned, some in the worke, who rather by prescription of time and secret encroachment, then by equities (perhaps) and diuine approbation, are become monopolists and engrossers of other mens callings and commodities, and hereupon doe not onelie like the leane kine of Egypt eate vp the fat kine of Canaan, but (sometimes) also take occasion to triumph and insult ouer others. that are (perhaps) better members in a common-wealth then themselves. But herein let the offenders learne humility and practise more equity in words and deedes, and let the wronged, not apprehend matters ouer deeply; or overstretch them, but commit themselves and their iust cause to the diuine prouidence, and to humane iustice, and count it a more blessed thing to suffer wrong then to offer it

Boast not thy selfe against them.

Distr.

No men must for any temporall or spirituall grace wherewith they are endowed aboue other, be high conceited of themselves to detract from and despise others. *Luk. 18. ver. 9. 13. 1. Cor. 11. 22. 1. am. 2. 6. 1. Cor. 4. 7. 8. Luk. 16. 15.*

The first reason hereof is, they haue not these gifts and endowments aboue others, because they are better by nature then they, for all are sinners alike, and they haue

haue them not of themselues, but of Gods fauour and mercy onely. 1 Cor. 4 17

The second reason is, that God can, and often doth, for mens ynthankefulnes, both lessen, yea, and take away his gifts and benefits from them that abuse them, either by attributing to much to themselues or scorning others. Luk 17. 24
25 26.

The third reason is, because God can, and many times doth conuert those who in the iudgment of the world, are desperate and past care, examples hereof wee haue in *Manasses, Paul, Mary Magdalen*, and the Iaylor, and in many of them that crucified Christ, yea and in those whom Saint *Iohn* calleth *the Synagogue of Sathan*. Luk. 13. 30
Apoc. 3. v. 9.

Vse. This doctrine serueth to condemne a sort of iolly and flourishing professors, who because they exceede others in sharpnesse of witte, and quicknesse of apprehension, and because they can (better then other) argue, dispute & discourse of Misteries and matters of faith and Religion, vse to swell in a conceite of their own perfection, as though they were y only singularists & magnificoes of the world, but as for their brethren, that are (perhaps) in respect of vnspotted life, guilelesse dealing, pure and humble affection much before them, they, because they want that outward flourish and acute apprehension wherein themselues seeme to excell; deface, and dispraise, vilifie and despise them, whereas God regardeth the inward parts principally, without which all outward things are of no account with him.

Thou bearest not the roote but the roote thee.

We learne here, that we Gentiles are beholding vnto the Iewes, and in many respects inferiour vnto them, howsoeuer they (for the present) are generally cast off and plucked from the vine. Doctr.
Rom. 3. v. 2

For first, we haue our religion & doctryne yea the beginning, foundation & establishmēt of our church from thē. *Isa. 2. 3.* but not they from vs. For the Fathers & the Prophets sowed the seed of the church of the new testament. *Ioh. 4. v. 38* Ioh. 4. v. 38
covenant is deriued from thē into vs & we are changed

into their commonwealth and not they into ours.

Secondly our Sauour Christ God blessed for euermore, had his birth and beginning from them, and so hee came from them. Rom. 9.4.

1. Pet. 2. v. 9
and 10.
Ephes 2. 7.
Deutr. 32

Thirdly they were the *chosen nation, the peculiar people, and a royall Priest-hood*, when all the world besides were out of the couenant, and so no people nor beloued, yea and were without God in the world.

Lastly all the particular promises, such as were the land of Canaan, a certaine forme of gouernment, settled sacrifices, and ceremonies, the glorious Temple, particular promises of long life, and of dominion annexed to the morrall law, and the preseruauon of the stock amongst them, out of which the *Messias* should come belonged and were proper to the Jewes of the olde Testament onelie.

Use. We must therefore acknowledge our selues debtors vnto the Iewes, and deeply engaged vnto them, we must bee so farre off from rendring or returning vnto them euil for good, that we must pray for their recouery, and do our vttermoost dilligence, by doctrine, writing, and vnblameable life to allure and winne them to the approbation and acceptance of the Gospell.

V. 19. *Thou wilt saie then, the branches are broken off that I might be grafted in.*

V. 20. *Well through unbeliefe they are broken off and thou standest by faith: be not high minded but feare.*

V. 21. *For if God spared not the naturall branches, [take heed] lest he also spare not thee.*

Thou wilt say. i. to me Paul, why doest thou boast of the holinesse of the Iewish stocke, surely, the branches are broken off. i. they are cast away, that I might be grafted in. i. am ingrafted in the Church in their stead.

Well. i. thou saiest truely, they through their v. beliefe are broken off. i. excommunicated and eiected out of Gods church: and thou now standest by faith grafted into Gods

Church, neither art thou yet false into the vnbeleife of the Iewes, *be not high minded. i.* do not thinke proudly of thy selfe or be ouer-wise in thine owne conceit, *but feare. i.* remaine in true humilitie and in the feare of God, and be religiously carefull to preserue faith.

For if God spared not. i. but cast them off for their vnbeleife. *The naturall branches, i.* the Iewes borne in the Church descended from those holy Fathers, *Abraham, Isaac, and Iacob, [take heed]* least hee also spare not thee, thou that art but ingrafted in, and taken out of the wilde Oliue, maiest possibly be discouered to bee but an hypocrite, mayest fall away from the grace of God, and bee thrust out of his Church.

Be not high minded, but feare.

Quest. Is a man to doubt or stand in feare, whether he bee in Gods fauour or not, or whether hee shall certainly be saued or no?

Ans. No, for first Charity expelleth all slauish and seruile feare. I. Iohn. 4. 18.

Secondly Christ forbiddeth doubting and distrust in many places.

Thirdly, doubting and distrustfull feare, maketh all the foundations and principles of faith and true religion [which need no demonstration] vncertaine and vnfruitfull vnto vs.

Fourthly, it doth extenuate Christs benefits, offer indignity to Gods goodnesse, and euert & peruert the nature and forme of faith, which is a firme assent & certaine application of Gods benefits to our selues in particuler.

Fifthly, it depriueth vs of all sweet and solide comfort in aduersity and affliction, so that our hartes faile vs, & our distracted and distressed conscience, can find no harbour and haue to rest and repose our selues in.

Sixtly, it leaueth vs no place nor vse for praier and the right inuocation of Gods name, for how can a man possibly, truly. and confidently pray vnto God, of whose fauour and furtherance he is alwayes in doubt & suspence.

Lastly, hee that beleueth not, *maketh Christ a lyer,*

is that he will giue no credit and assent vnto the promises that he propoundeth and offereth vnto him.

But feare.

Q. Why then doth the Apostle bid the Gentiles feare? If they must feare, how then can they bee certain?

A. First *Paul* directeth his speech here not to euery particular person, but to the Gentiles in generall, wherein and amongst whom there might be many proud and vnmortified professors, and many doubling and dissembling hypocrites, for whom this admonition was very necessary.

Secondly it is rather a Caueat then a Commination, & serueth not to astonish them, but to stirre them vp to more carefullnesse and dilligence.

Lastly, feare in this text is not to bee vnderstood of any troubling and tormenting feare, but of a reuerend awe of Gods iudgements, and of an holy care and indeauor to preuent and diuert the disfaueur and wrath of God, which may very well consist and consort with the certainty and assurance of faith, for who seuer hath faith and hope, hee purgeth him-selfe and keepeth him-selfe that the euill toucheth him not.

1 Ioh. 5. 18.

The naturall braunches.

How can the Iewes bee truly said to bee naturall braunches, and consequently good, seeing that euen they are by *Adams* fall, sinners, enemies to GOD and the children of wrath, as well as others? *Ephes. 2. 3.*

Ans. The Iewes indeed had no naturall holynesse, neither was it deriued from carnall succession, neither was their nature better then ours, but they are naturall braunches and were so called by reason of the covenant of grace made with them, onely, and their nation.

Secondly

Secondly, because they were seuered and sepe-
rated by GODS outward couenant, and calling, ce-
remonies: and worshippe from all the world, besides Cant. 4. 12
and were as a *Fountaine sealed vp*, and as a *Garden in-
closed .i. reserved and sanctified*, for Christ his owne vse
and seruice.

● *If God spared not the naturall branches.*

Q. If the naturall branches bee not spared, then
they that are ingrafted into Christ by faith may bee
cutte off.

Ans. The Argument followeth not, for they are
called naturall, not by reason of their sound faith which
they now had, but because of Gods couenant, and be-
cause naturally they had their beginning from the Fa-
thers. Secondly they were onely members of the visibie
Church wherein are many hypocrites but not of the Ca-
tholike and inuisibie Church.

*Take heed lest he spare not thee .i. least he disdain thee
and cast thee off.*

Ques. (an anelect or true member of the Church fall a-
way and so perishe?

Ans. No, for they onely haue the spirit of regene-
ration whereby they are sealed vnto the day of redempt- Ephes. 4.
ion: they alone are indued with the spirit of constancie, 1 Ioh. 2. 20.
and Christ doth neuer cast them off, Ioh. 6. 37. but the
comforter doth abide with them for euer. Ioh. 14. 5.

They may (for the time) bee depriued of the out- 1 King. 18.
ward ministery and meanes of *grace and saluation*, yet 19.
they were GODS people before in his eternall
counsell. Secondly benig regenerate and borne a-
newe of incorruptible seede, they cannot perishe
nor fall away, albeit the outward meanes bee re-
moued.

Ques. What are wee then to thinke and iudge of
those, that from the profession of sound doctrine
fall away to superstition or Atheisme, and from outward

and apparant holynesse to open prophanesse and licentiousnesse, and thus liue and die, were they euer of the number of the elect or any members of the inuisible Church?

Ans. No, for the elect and members of the Catholike and inuisible Church are onely indued with sauing faith, true repentance, a liuely hope and the true loue of the godly their bretheren, which graces neuer faile, ~~die~~, or are vtterly extinct: Whereas Apostates, and they that degenerate to Atheisme and open Prophanes, were neuer indued with true faith, repentance and other graces that accompany saluation: Well they might (for the time) haue the shadow of them, but they neuer had the truth and substance.

Luke 22. Ver.
32.

Secondly Christ is alwaies, and he alone an effectuall Mediator and Intercessor for the elect onely, whereby they are so preserued in the state of grace that they cannot fall away. Wherefore Apostates and backe-sliders were Christians and members of the Church in outward apparance and shewe onely, and in their owne opinion and estimation of others, and indeed all their holynesse and profession is nothing else before God but meere formalitie and hypocrisie. And therefore all these temporall things and outward seemings, in time of temptation soone fade and fall away: and of such Christ pronounceth that he knoweth them not .i. he neuer did nor doth acknowledge them for any of his elect, nor approue of them.

Ques. Who and what kinde of persons fall away?

Ans. First, they that are outwardly ingrafted into the covenant, but yet are not inwardly called, nor elected:

Secondly they that receiue the seed of the Gospel, but without the roote of true faith, and inward change, & renouation of heart and affection, and these are onely the reprobate. *Math. 13. V. 19. 20. 21. 22.*

Ques. In what sort or in what regard doe they fall away?

Ans.

Ans. First by their vnbeliefe and vnthankfulnesse refusing the promise made to them. Secondly by corrupting and choaking the seed of the word either by want of memory or vnderstanding, & of defect of change and regeneration, or absence of the full perswasion of the truth, or finally either by troubles and persecutions, or else by prosperitie, profit and pleasures. Here-vpon the worde and Sacraments and the golden candlestick of *Amos. 8.*
Angelicall ministry as wholly taken from them (as sometime it iustly commeth to passe) or else if they haue no *11.12.*
meanes continued, they either as recusants and meere Atheists, contemne them and refuse to vse them, or else are thereby [through their owne corruption] more hardned, blinded and darkened, for the more good gifts and meanes of grace which offreth vnto them, and the good motions he putteth into their mindes, the more they do corrupt and abuse them,

The branches are cutte off that

I might be grafted in.

Ergo. Our dignity and worthynesse is greater then that of the Iewes,

Doubt.

Wee must in Gods especiall works and iudgements dilligently weye and consider the true causes and distinguish and discerne them from those that are causes accidentally by occasion only (as in this verse.) For the fall of the Iewes could not be properly any efficient or procreant cause of the saluation of the Gentiles, the effect ariseth from the proper cause and resembleth & reteyneth the nature of it. The reason hereof is, because the issue, euent and consequent may bee good, (God so ordering, directing and ouer-ruling it) when the instruments that worke onely accidentally and ayme at their owne euill ends, are euil and malicious. Thus *Ioseph* was exalted after all his troubles, and *Iob*s restitution and recovery & mans redemption by Christ his death, was in regard of the effect and euent good, yet they wicked Instruments

(that onely accidentally and occasionally wrought it) sinned heinously, and are not to bee excused. For if they would or had pleased God in their proceedings, three things should haue beene considered of them, First, that they had the holy Scripture for warrant. Secondly that their affections were in tune and well composed. Thithly that their ends and ayines were directlie to the honor and glorie of GOD: but of these respects the blinde reprobates haue no regard.

Vse. The vse hereof, serueth to check and controule many insolent, surly and swelling Gentiles, that not rightly weighing and ballancing the true causes and reasons, did falslie imagine [and so fondly erre] that the Iewes were cut and cast off for their vnworthinesse, and that their vnbeliefe was the proper cause of their admittance and substitution into their empty places and roomes, and heereby they highly conceited themselves, as though they were more worthy before God then the Iewes.

2. *Vse.* Heereby is mette with all the pride and ill affection of some, who reioyce at other mens ruines and downe-falls, whether in religion or in outward estate, or both, whereas it is iust with God thus to giue them ouer, and they that seeme to stand, may fall into the like Apostacie and iudgments, for they by nature are made of no better mettrall then others, and they stand no longer then God doth support them.

Through vnbeliefe they are broken.

Doctr.

Heere wee see and vnderstand what a vile and dangerous sinne, misbeliefe and infidelity is, it is the roote and fountaine of all disobedience, it draweth Gods anger vpon vs, it hasteneth his iudgements, it depriueth vs of Gods promises, and nullifieth and maketh frustrate his couenant.

Hence it was that the Iewes were growne out of request with God, lost their prerogatiues, ceased to bee Gods people, and lastly most of them were exclud

Vnbe-

Vnbeliefe was the first sinne of *Adam* and *Eve*, and was the cause of their fall, and so of all the sinne and miseries that befell vnto all their posteritie. Infidelitie debarred the Israelites from entering into the blessed land of Canaan, a Type of the kingdome of heauen: it is the cause of all Apostasie and revolting from GOD and his Euangelicall truth: It maketh Gods heavenly and sacred word vnprofitable vnto the hearers, it maketh all things impure and vnlawfull vnto men, *Titus* 1. *verse*. 14. 15. and (in a word) it is the fore-runner and meritorious cause of damnation and destruction.

Heb. 3. v. 12,

Heb. 4. v. 2.

Mark. 16. v. 16

1. Cor. 21. v. 8.

The reason hereof is, because it wilfully refuseth the grace of God offered: it doth distrust and discredit Gods word, contemne his promises, rebell against his will, and [to conclude] it reiecteth and shutteth out Christ, the cause, author and finisher of redemption, happinesse and holynesse.

Math. 13. v. 58

1. *Vse*. Wee must therefore beware of infidelitie and vnbeliefe, wee must be prouident that it doe not wound vs with his darts, and then the Gun-shotte of all other temptations shall neuer blinde nor batter vs: let vs therefore put on the complet harnessse of God, and the armour of prooffe, i. a liuely faith, which will quench and blunt all Sathans Dartes: well may wee bee seduced for a time, but not alwayes, nor vnto death, for faith preserueth the Castle of our heart, and it ouercommeth the world.

1. Iohn. 5. v. 4.

Secondly, wee must alwayes thinke and speake honourably of Gods word, and labour to bee riche in the knowledge of his wil, and with full purpose of heart cleaue vnseperably vnto GOD, and by assent of minde applie and claspe fast Christ Iesus, and all his sauing graces and promises vnto our owne selues, and then nothing shall bee able to dampe or daunt vs, much lesse to seclude and seperate vs from Christ, and the certaine enioyment of the heauenly Ierusalem.

Thou

Thou standest by faith: that is. Thou profitest in thy profession and practise of Christianitie *by faith*. i. by a firme assent of thy minde, relying vpon Gods grace, and acknowledging and receiuing Christ, as he is reueiled in holy Scripture, from whence this necessary collection ariseth. The grafting in of the Gentiles into the Oliue, doth not depend vpon their owne worthinesse, vertues, and merits, but onely vpon faith, assenting vnto and firmly apprehending Gods gracious promises. Now this faith is a free yet a most rare gift of God, not common to all professors, but peculiar onely to the elect: from it proceedeth both the beginning and the continuance of their engrafting into Christ, and hereby wee are made partakers of Christ and of saluation, and without this faith wee are in worse estate then any vassall vnder the Turke, or any Spanish Galley slaue, for their seruice is onely bodily and temporall, but this is spirituall, horrible, and (if they repent not) eternall. *Heb. 2. ver. 15.*

1. *Vse.* This doctrine serueth, to argue and reprove those that condemne the doctrine of faith, whereas without it there is neither iustification nor saluation. By it wee are made the children of God, *Iohn. 1. 12.* and stand and sticke to Christ the true Vine, and hereby wee are interessed in Christ, and all his sauing merits and graces.

2. *Vse.* Wee must loue the Lord and feare him, for his great mercies shed vpon vs, and for his pretious promises made to vs, for they are not procured by our deserts or endeouours, but frankly and freely bestowed vpon vs, of God.

3. *Vse.* We must nourish and preserue faith, and see that it be not of story or a temporarie faith, but a true iustifying faith. For a true iustifying faith is such a roote, such a foundation and assurance so built and founded vpon the Rock Christ, and the sacred Scriptures, that the gates and power of Hell cannot preuaile against it; and as for temporary and historicall faith like a flower, like painting, and like guilt, and it will soone fade away and be defaced.

Doctr.

Heb. 3. 14.

Eph. 3. 17.

Math. 16. 16.

Be not high minded.

When wee see proud hypocrits to contemne and condemne other poore men for their present misbeleife and miseries, and to admire and magnifie their owne selues they must be terrified with Gods iudgements. *Isa. 28. ver. 9. 10. Luk. 16. 15. Apoc. 3. 16 and 17. Mt. 13. 40. 41. Math. 21. v. 33*

Doctr.

The reason hereof is, first, that otherwise no good can bee done of them if they bee not pulled out of the fire of Gods iudgements they wilbe burned, and if they bee not violently awaked, they will droppe away and die in their slumber, as they do that are bitten by an Aspe.

Iude Epist. v. 23.

Secondly for that if they will not repent they may be left without excuse in Gods sight.

Vse. 1. Let vs therefore beware and bee aduised that we do not braue out and insult vpon others, least God call and conuert them in his mercy, and plague and punish vs in his iudgement, for our pride and contempt.

Vse 2. Let no man presume of his owne ability and strength, as though hee could stand by it in temptation, neither let him please himselfe in a conceite and imagination of his owne constancy, as though hee might liue securely and dissolutely, and yet escape all danger, least God correct and plague him, for his conceitednes in suffering him to fall into grosse finnes, and greuous euill, as he hath suffered many others. *1. Cor. 10. v. 11. and 12.*

But feare.

Wee must not be secure, drowisie and presumptuous & so emplunge our selues vnaduisedly into many finnes & punishmēts; but stand in a reuerend awe of Gods iudgements, suspect and misdoubt our owne secret corruptions and be careful in euery action to shun and auoide y offence & displeasure of God. The reasons herof are, this feare is y beginning of wisdom, a part of Gods worship, and a meane to make vs blessed. Secondly, it is a notable reine and bridle to keepe and retaine vs from Apostacy and falling away from God, for he that most suspecteth his owne weaknesse and seeketh means to cure it and to

Doctr.

*Prou. 28. 14.
Gen 39. v. 9*

strengthen him-selfe is of all men farthest off from presumption and perilles : and here; *abundans cautela non nocet* i. many caueats and prouisoës are not amisse, and Gods grace is persited through infirmities.

Thirdly, wee are apt and ready vpon euery temptation to fall and offend and so deserue reiection; and therefore that wee may conteyne our selues in our duties, and to subiugate and subdue our proud flesh, wee had need euer and anon with *David* and others, to set before our eyes Gods threatnings & iudgements against sinne.

Vse. 1. When wee see and behold gods iudgements to ceaze vpon others, we must bee so far from rash and presumptuous censuring and condemning of them, that we must first descend into our owne selues and soules, and ransacke by the light and lanthorne of Gods word, euery corner of our hearts, lest that we be found impenitent and so inwrapped in the common destruction.

Vse. 2. We must by a dilligent search of our own sores, and by a narrow view & inspection of Gods law, justice and iudgement, vse all dilligence and care to nourish and maintaine this holy feare, & so to snib and correct al high and presumptuous thoughts and conceits that may possibly exalt themselves against God and his word.

Vse. 3. We must learne to decline from all occasions of offending God, and to beware of al shewe and kindes of euil, such as are lewd company, immoderate feastings, idlenesse, or the lauish spending of our time, either in pleasures and deceitfull delights, or in the affected reading of fables, fained stories, play books, popish *treatises*, and al vnfruitfull and dangerous curiosities.

Vcr. 23.

*If God spared not the naturall branches
take heed he spare not thee.*

Doctr.

The sinnes and punishments of other men must bee our instructions, their affliction must bee our admonitions, and their woes our warnings: their *uerba* must be

bee our ~~punishments~~ their rodde our remembrances and sufferings our schoolemaisters; that we do not sin against God as they did, and so drawe and pull vpon our selues the same or the like punishments. *Iude. 4. 7. 1 Cor. 10. V. 5. 6. 7. 8. 9. 10. 11. Heb. 4. V. 11.*

The first reason hereof, is first because their finnes and punishments haue a proportion and likenesse with our finnes and punishments.

Secondly, God is as much displeased and offended with sinne and Apostacy now, as in time past, for hee neither doth nor can remitte ought of his zeale and iustice.

Use. 1. We must learne to be wise-hearted and to make our election sure to our selues, and bee kept from negligence, vnbeleefe and security by the desertion and Apostacy not only of the Iewes, but also of the whole world [in a sort] for most are reuolted long agoe: the Easterne parts to the Turke and to his Alcoron, and 5 Westerne parts to the Romish Antechrist and his superstition. It is not good for vs to put in aduventure our saluation with the most and multitude, vnlesse wee would perish with them: it behoueth us to beware and be pure from their distast of the truth, from their carelesnesse and hypocrisie, least God in his iustice forsaking vs, we fall into the like calamities and miseries both spirituall and bodily.

Use. 2. Hereby are highly reprobued all those that run to riot and swagger and sweare it out, & liue so loosely as though hell were broken loose, and God had dispensed with his iustice, and graunted a generall indulgence to sin & rebell against him, and yet those men beare themselves in hand that they shall neuer be moued or see euil. These men haue no feeling of Gods iudgements, they are hidden from their eyes and therefore they abuse the Gospell to all carnall libertie, and doe and speake what they list. But the euer-watching eie of Gods iustice euer looketh vpon them, hee will one day summon them to iudgement &, accordingly, if they amend not, measure out and execute iudgement against them.

Ezek. 9. V. 9.

Isa. 50. V. 21.

Psalm. 10. V. 5.

Behold therefore the bountifulnesse and ſeneritie of God towards them which are ſaine, ſeneritie: but toward thee bountifulnesse, if thou continue in his bountifulnesse, or else thou shalt be cut of. And they also if they abide not ſtil in vnbeliefe ſhall bee graffed in, for God is able to graft them in againe.

Ver. 23.

Ver. 24.

For if thou wast cut of the Oliue tree, which was wilde by nature, and wast grafted contrary to nature in a right Oliue, how much more shall they that are grafted by nature, be grafted in their owne Oliue tree.

Paraph.

Beholde .i. Consider O thou beleeuing Gentile, whoſoeuer thou art, the bountifulnesse and ſeneritie of God. Viz. in the reprobation and caſting off of the Iewes, and the election and calling of the Gentiles, that thou maiſt be preſerued thereby in Gods feare; towards them truly that haue ſaine, that is toward the Iewes that haue ſtumbled at Chriſt, the ſtone of offence, and are become vnbeleeuers, and cutte from the Church: ſeneritie, but towards thee bountifulnesse, which thou shalt inioy alwaies: if thou shalt continue in his bountifulnesse, namely in the fauor of God & in faith, and thou doſt not by thine vnbeliefe and other heynous offences, make him vnto thee of a moſt kinde father a ſeuerer Judge: Or else thou shalt be cut off .i. from y Oliue tree of the Church and Gods people.

Ver. 23.

Object.

And they also .i. the Iewes that are cut from the Oliue by vnbeliefe shall be grafted, in the Church of Chriſt: for God is able to graft them in againe, and to enlarge his Church by their addition.

Ver. 24.

For if thou, that haſt beene a Gentile in times paſt, was cut out. Viz. as a graft out of the Oliue tree wilde by nature .i. out of the wilde and vndreſſed Oliue, and wast graft into a right Oliue, a garden and trimmed Oliue, fro whoſe nature in reſpect of eſpeciall promiſes made to them, and in regard of their holy Aunceſtors, thy nature much differed, how much more shall they which are by nature .i. haue great affinitie with the Patriarches, and who in reſpect of their beginning did ſometime (by reaſon of the promiſes) belong to Gods people: bee grafted.

grafted in .i. againe by faith: in their owne Olive .i. the Church of G O D wherein the holy Patriarches the Iewes fathers and Auncestors haue the first partes and places.

Beholde Gods bountifulnesse and Gods seueritie.

Ques. Is not God changeable in his promises & covenant seeing that he cast of the Iewes whom formerly hee chose and loued?

Ans. No, for first he speaketh of the nation in generall, which were his people onely by outward profession, and not by secret election.

Secondly they were grafted in the Church, but neuer predestinate to life eternall, for then they could not haue falne away: For the Election of God is a firme foundation and all the gates and powers of hell cannot shake it, much lesse preuaile against it. 2 Tim. 2. 19.

*Towards thee bountifulnesse, if thou
continue in his bountie.*

Ver. 23.

Ques. Seeing that continuance and perseuerance in grace and faith seemeth to consist in our owne power and will, which is weake and changeable, cannot the elect and regenerate loose faith and so wholly fall away from God?

Ans. No, for first, constancy and perseuerance doth not consist in our owne power and will, but it is an effect of Gods election, & an especiall marke of a man regenerate. 1. Iohn 2. 22.

Secondly by this manner of speaking, the holy Ghost intendeth to correct pride and presumption in men, and to stirre them vp to a godly indeauor, to maintaine and cherish their faith and to be workers and instruments of their owne saluation by vsing all the good meanes that God hath sanctified for that purpose.

Thirdly faith, albeit the flame and outward effects of it, may be quenched for a time, yet y^e fire was neuer put out,

but at the least blast of Gods word and spirit it is kindled againe, and breaketh forth into a bright flame. Lastly, that regeneration and the gift of faith is neuer wholly lost, it is most cleare and manifest by many testimonies of scripture, God putteth his feare into their hearts that they can neuer depart from him.

Luk. 8. v. 15

They haue the seed of grace and of faith remayning in them, and they alwaies keepe it.

Ioh. 4. 14

Luk. 22. 32

Ioh. 14. 15

The grace of God, in them is a Well of water springing up into everlasting life, Christ is alwaies a mediator for them, and praieeth for them effectually; the comforter doth abide with them for euer, God doth neuer cast them off and they shall neuer perish. Ioh. 6. and 10.

They if they abide not still in vnbeliefe shall be grafted in.

Q. How can predestination bee eternall and certaine, seeing that it dependeth vpon mans beleefe or vnbeleefe?

An. Our beleefe or vnbeleefe dependeth vpon predestination, for they that are elected to eternall life, beleeue. *Act. 13. 48.* and they that are eternally refused, cannot beleeue nor obey the Gospell. *Ioh. 8.* and therefore predestination dependeth not on it, for the second causes hang on the first, that is the decree of God and not the first on the second.

Secondly our engrafting into the Church dependeth not vpon our owne power and free-will, but onely vpon the power of God and his mercy.

Thirdly, wee must distinguish of the times. The Iewes that liue in one time or age, may bee generally reiectcd, but not so in another, (especially) when their fulnesse shall (as wee daily expect and pray for) come into the Church, and they bee by faith *Abahams* children.

Fourthly, the Apostle speaketh not of euery perticular but of the people and nation in generall. Lastly, their duetie is shewed vs that they ought not to please themselves in their ignorance and vnbeleife, but

to desire to come to true vnderstanding and faith.

V. 22. Behold the bountifulnesse and severity of God.

The whole world is but a Theater of Gods mercie and iudgements, for whatsoeuer, is done in it, hee doth it either as the efficient cause, if it bee good, and so farre forth as it is good: or, if it be euill, he effectually permit-eth it, and most wisely, and to good ends, ordereth and gouerneth it, and that alwaies without any fault of his, as here we haue an instance in the Iewes reiection, & in the election of the Gentiles. *Psalm. 115.*

Doct.

Psalm. 97. v. 1 & 3.

The reason herof is, first because God is almighty, and therefore nothing is or can bee done in the world, but by his decree and knowledge, effectual working, or (at least) by his effectual permissiō: secondly God sitteth not idle in heauen, (as Epicures & others vainly imagin) but alwaies worketh & doth care for and order the things of men, preparing and propounding rewards to the Godly, and reseruing and prouiding punishments for the wicked. *Gen. 6. 5. 6. Gen. 22. 1. Deut. 8. 2. & 13. 3. Isa. 41. 20, 21. 22. 23.*

Vse. Let vs attribute and ascribe nothing to chance or fortune, but ascribe all to Gods holy prouidence, who decreeth and fore-seeth, gouerneth ordereth and directeth all things, euen the least and most vile things, and that, in a most excellent maner, & to most excellent ends, and if nature *nihil facit frustra*, then the God of nature, who is wisdom it selfe doth nothing but to excellent purpose.

Towards them which haue fallen, severity.

We by other mens sinnes and falls must bee humbled and stand in feare, least by our vnbeliefe and other sinnes that flow from it, wee draw Gods anger and iudgments vpon vs. We haue infinit spectacles hereof in scripture, as against the old world, y in the daies of Noah was drowned: against the Sodomits y were destroied with fire and brimston from heauen: of many thousand Israelits y perished & were destroied in the wildernes, for murmuring

Doctr.

1 Cor. 10. v. 6

7. 8. 9. 10. 1

Rom. 15. v. 4

for rebellion, for fornication, for idollatry, and for tempting of God. *Ind. Epist. v. 7.* of the Iewes exiled their owne country and led once and againe into captiuitie, and many other both generall and particullar iudgements, recorded in scripture, both in the old testament and also in the new, yea all ages and our owne experience yeelde vs store and variety of examples.

2 Pet. 3. 9

The reason hereof is, because God is mercifull vnto vs, and would not haue vs perish, but to come to the knowledge of the truth and to repentance and so to saluation. Secondly, God is iust and hateth sinnes alike in all, and if we will not take warning by others, God will censure and punish vs sharply.

Use 1. Let vs pittie and commiserate their wofull condition that haue prouoked Gods indignation against them, let vs commend them to God in our prayers, and do out vttermoost endeouour to recover them.

Use 2. Let vs marke and meditate vpon Gods seuerity against the Hungarians and the Greekes and other places of Europe, that haue beene captiuated and intralled to the Godlesse and barbarous Turkes, together with Asia and Affrica.

Let vs also consider the great and long Apostacy of Spaine, Italy and other countries in the West part of the world, from Christ to the Romish Antichrist, and withall behold Gods incomparable mercies so long and so strangely continued, vnto vs and our nation.

Let vs acknowledge our owne vnworthinesse, and be alwaies thankfull vnto God, for so great mercies, and beware least we contemne the riches of his goodnesse and patience, that leadeth and prouoketh vs to repentance, and take heed y, that be not found in vs which we taxe and condemne in others, least God receiue them - a gaine into fauor, and withall disclaime and cast vs off.

But towards thee bountifullnesse.

Dost.

Here wee may obserue Gods gentlenesse and facility towards his children, hee is a most indulgent father to them; most sensitiue of their miseries, and one that is most

most ready and willing to helpe them (that truly serue him) in all their needs and extremities And whereas he being debter to no man, might neglect, yea reiect all, yet he amongst many chooseth some (albeit of themselves altogether vnworthy and strangers from God and his couenant) who may both temporally and eternally, enioy his goodnesse, and alwayes praise and magnific him for it.

The particulars hereof appeare towards the elect, and euidence them-selves especially in Gods constant loue towards them through Christ, in their effectuall calling, *Rom. 8. v. 30.* in their iustification, and sanctification, in disposing and directing all things, yea euen their afflictions, *Rom. 8. 28.* *Psalm. 73. 1.* yea their very sinnes to their good, and by aduancing them in the time appointed to euerlasting saluation and happinesse. *Isa. 57. v. 1. 2.*

1. *Vse.* Seeing that God is so good and bountifull to his elect, we that serue so good a Lord and maister, must be ashamed to offend him, and wee must thinke it an intollerable matter to requite his goodnesse with euill. And when God shall either in his iustice correct vs for our offences, or else chastice vs (thereby to produce and worke some greater good) wee must neuer repine and grudge against him; for he in wisdom and mercy manageth all things for our good and saluation, *Hebr. 12. 7.* and *10. Rom. 8. 28.*

2. Wee must acknowledge that wee receiue all good things from God alone, wee must admire and esteeme them, and repose our whole trust and affiance in God for his goodnesse and bountie, and seeke and sue vnto him by prayer and supplications in all our distresses and distractions; then will he delight to doe vs good, and be a present succour and shelter vnto vs in time of neede. *Psalm. 46. v. 1. Hebr. 4. v. 16.*

3. *Vse.* Lastly, wee must day and night, publikely and priuately, sound and set forth his mercies toward vs, that whereas he might haue made vs and left vs to be vnbelieuing Iewes, or blinded and idolatrous Papiests or ignorant

ignorant Atheists, or prophane and godlesse Painims, hee hath vouchsafed vs the glorious light of his saving truth, and hath taught vs both outwardly and inwardly how to walke before him and so to attaine vnto euerlasting rest and blessednesse.

If thou shalt continue in his bountifullnesse,

Doftr.

It sufficeth not once to haue intertained the grace & Gospell of God, to haue made a gay and goodly profession of it; and to haue gotten credit and esteeme by it, except with a perpetuall tenour we follow our vocation, except we keepe a settled and continued course in godlynesse and hold fast the beginning of our substance whereby we are vpholden vnto the end; hauing set our hand to the plowgh; we must not once looke backe, we must perseuer vnto the end; if we will be saued: If wee would winne and weare the Crowne of righteousnesse, wee must with blessed *Paul fight a good fight, finish our course, and keep the faith.*

The reasons hereof, are (especially) these; first God is a bountifull Lord and vchangeably good, therefore wee must serue him willingly and with all our heartes, and that for euer if we would be rewarded by him. Secondly except we persist and abide in Gods loue, truth and seruice; all our former labour is but lost, al our righteousness shall be forgotten; if we fall and part away from God, we are the instruments of our owne destruction, & shall die and be damned in our sins.

Ezech. 18, 24.

Vse. 1. Seeing that many that only in shew and neuer in good earnest imbraced Gods goodnes and his promises, are iustly depriued of them, let vs while wee haue time and meanes, labour & contend to go forward in piety and religion to the end, and to make our election sure (vnto vs) by good workes. *2. Per. 1. 10.*

Vse. 3. Here are iustly reprobued those y serue GOD only by *starts and brunts*, by accompt of daies, yeares and moneths, and so are soone whor and soone cold; soone ripe, soone rotten; their zeale and religion vanisheth away like a cloude or a morning dew. *Hofea. 6. V. 4.*

¶ 3. We must not in this heavenly course consult with flesh and blood, nor bring a fleshly mind to religion, nor any worldly respect & sinister aimes of procuring honour, authority, credit, riches, praise: for when we speed of our desire, then our religion determineth and endeth, and when our ends faile, then our godlinesse goeth away with them, or if the sincerity of the gospell shall condemne and crosse vs in our vices and vanities, profits and pleasures, then we bid adewe to religion, and will desire it to depart out of our coasts as the *Gargess* did our Sauour. Wherefore we must alwaies be aduised by Gods word, we must loue it and delight in it and with all our soules, serue the Lord of heauen: then shall we continue in Gods goodnesse and neuer be confounded.

Or else thou shalt be cut of. i. because thou art vnthankfull, or but an Hipocrite, God will take his kingdome and Gospel from thee, or he wil leaue thee to thy selfe, or giue thee ouer to Sathan, for to be seduced & hardned by him. Doctr.

It is expedient and necessary for the ministers and preachers of the word sometimes, (especially) in time of a generall security, and corruption of maners when they see and espy there people and hearers to grow secure and proud, to contemne other, and to rest onely in titles shewes & outward appearances to vse argumencts, of terror and to denounce the heauy iudgements of God that hang ouer their heads, *Esa. 58.* *Heb. 6. 10.* *1. Cor. 10. 11.* *Heb. 6. 10. 1. Cor. 10. 11. 2. Tim 12.* *4. 2. 3. 4. Iud. 23.*

The first reason hereof is, because without this rough dealing, the conceited Hipocrite, the glosing Gospeller, and the drowfie professour cannot possibly be thoroughly couninced, much lesse awaked and conuerted.

Secondly there is often in the best Christians a kind of be-nummednesse, a kind of worldly drowfinesse, and a kind of spirituall pride and conceitednesse, therefore for the finding out & redresse of these infirmities and faults they haue need of daily and sound admonition, and the more that faith is corrupted and mens manners infected, the more need to plye them with admonitions. Apoc. 3 17.

1. *Use.* Let vs labour and endemour to serue God in singlenesse of heart, and in godly sinceritie, without any by respects or sinister aimes; for then shall we cleare our selues from hypocritise, and in the time of distresse and in the agonie of death, finde and feelee euerlasting and vn-speakable comfort.

2. *Use.* It behoueth vs, if we would approue the soundnesse of our conscience, or bee raised from the sleepe and slumber of negligence and securitie, and bee kept from Apostacie, and the custome and sway of sinne, to endure and admit of wholsome reprehensions and sharpe admonitions. If we do so, they will bee but warnings vnto vs, nay, purgations to purge vs of many superfluous humors, of pride, false opinions, and euill conuersation, yea and a notable restorative to recouer vs, and a preferuatiue to keepe vs in good plight, being once cured & recovered.

They shall be grafted in.

Wee learne here not to deny all hope of pardon, euen to men that fall and offend most greuously, but to put them in some hope of obtaining mercy, so long as they do not by manifest signes declare themselues to be altogether desperate and incorrigible. *Amos. 5.* But it must bee so propounded, that still their sinne may bee beaten downe, their securitie remoued, and their minde (in sense of their damnable downfall, into which they are cast) more stirred vp to seeke the face and fauour of God.

Reasons. For, first Gods power is infinite, and his mercies bottomlesse, & therefore he can & may conuert them. Secondly, if there be no hope and comfort left of mercie and forgiuenesse, men will neuer seeke to bee reconciled vnto God, by true repentance, but either will bee swallowed vp of despaire; or else persist and proceed on in their obstinacie and blindness.

Use. This meeteth with the error of the Donatists and Nouatians, who did denie repentance; and receiuing in againe into the fellowship of the Church to those that thrunked from the profession of faith in time of persecution, or fell into manifest offences after Baptisme, where-

A&S. 2. v. 22.
Dan. 4. 24.
Ephes. 2.

as the word of God is flatly against it in many places, and in many particulers, 2. Cor. 2. v. 6 7. 8. *Maith.* 18. 22. *Ier.* 3. 1. *Iohn.* 21. 15.

2. *Vse.* Let no man (albeit he haue beene neuer so great a sinner, or neuer so often fallen and offended) despaire of Gods mercy, but onely acknowledge and bewaile his sinnes before God, labour and resolute to forsake his sinnes, and to leade a new life, and wholly and perfectly relie himselfe vpon Gods mercies in Christ, and by the hand of faith apply them continually to his soule, and then though his sinnes were as crimson, they shall be as white as snow: though they were as redde as Scarlet they shall be as wooll, for Christ his satisfaction is of infinite validitie and vertue: our sinnes finite, but his mercies are infinite. *Iay.* 1. v. 18.

For God is able to graft them in againe.

Seeing that God is omnipotent, and that nothing is impossible vnto him, of those things which hee will, that his power doth in nothing more shine out, then in the iustification and sauing of men: we must not rashly despaire of a mans conuersion, nor deny pardon to those that haue falne, or debarre them of the meanes of saluation, for the very Iewes shall bee grafted in againe, when they shall returne vnto the Lord, *Luke.* 21. 24. and when by faith they shall embrace the Messias. *2. Cori.* 3. 16. *Doctr.*

1. *Reason.* For God often-times conuerteth the most wicked, and of whom (in mans iudgement) there is none or the least hope. Examples hereof we haue in *Manasses*, the *Niniuites*, *Mary Magdaline*, *Paul*, and the Theefe vpon the crosse, and of those of the Synagogue of *Sathan* in Saint *Iohns* time. Secondly, we shall hereby much detract and derogate from Gods greatnesse and goodnesse, and foster an vcharitable opinion of others, whereas charitie must hope and belecue all things. Thirdly, Gods power is not idle and included in heauen, but actiue, effectually and shewing his effects in all places, and in all persons. *Luk.* 13. v. 30. *Apoc.* 3. 9. *1. Cor.* 13.

3. *Vse.* Let vs by this doctrine be humbled and giue the glory vnto God; for that recovery and conuersion com-

meth from his power and mercy onely, and other-wise man in matters of his saluation, wanting faith, can doe no more then a bough or branche broken off can grow greene before that it bee by the Gardiners or Planters hand grafted into the Tree.

2. Use. Let vs in all dangers, all outward difficulties and impossibilities, and in the performance of all Gods promises build vpon his powre and omnipotencie, (*viz.* so farre forth as it standeth with his reuealed will) and this will notably stay and support our faith in all temptations and triall. *Iob.* 19. 25. 26. *Math.* 22. 29. *Rom.* 4. v. 20. *Dan.* 3. 17.

Verſe. 34.

How much more shall they that are by nature be grafted in their owne Oline tree.

Doctr.

Pſal. 8. 9. v. 33
& 34.

We must hope well of their conuerſion and ſaluation, that yet remaine in the couenant of God, and bee of the blessed ſeed, albeit they for the times paſt, and the preſent inſtant (generally) remaine in vnbeliefe and contempt of Chriſt.

The firſt reaſon hereof is, becauſe Gods couenant with his elect is perpetuall, vnchangeable, and extendeth it ſelfe to a thouſand generations, and therefore muſt needs be accompliſhed in them. *Pſal.* 103. 17. & 18.

The ſecond reaſon is drawne fro the power & praſtiſe of God, in effecting and bringing to paſſe greater and more vnlikely things, ſuch as was the conuerſio of the Gentiles who neuer were Gods peculiar people & nation, nor the ſonnes of *Abrahā* (before their conuerſion to Chriſt) nor choſen of God, as the Iewes were: & therfore much more can he & will (in his good time) bring home the erring and wandring Iewes, his owne peculiar people.

Use. Let vs by due contemplation & pondering of the workes of Gods omnipotencie in greater matters, not doubt of it in ſ performance of leſſer matters. As for example, can & could God make all ſ world of nothing? could he deſtroy *Senacheribs* army in one night by one Angel, & cannot he in time when he pleaſeth, confound & deſtroy *Romiſh Babell*, by his Almighty power, and by ſuch an infinite

infinite hoast of his creatures which he hath alwaies ready at command?

The first part or diuision of the Chapt. v. 25. ad 33.

For I would not Bretheren that yee should be ignorant of this secret (least yee should be wise in your selues) that partly obstinacie is come to Israell, untill the fulnesse of the Gentiles be come in. 25. vers.

And so shall all Israel be saued, as it is written, the deliuerer shall come out of Sion, and shall turne away (defections) or vngodlinesse from Iacob. 26. vers.

And this is my couenant to them, when I shall take away their sinnes. 27. vers.

I would not haue you ignorant of this mystery: id est, of this secret and hidden thing; which hetherto hath beene vncredible to the Iewes, I will bring it now into your remembrance: least you should be wise in your selues. i. least you be wise in your owne eyes, and so prowd and arrogant, that partly in respect of some persons, and for a time and in a sort, but not altogether: obstinacy, i. hardnesse of heart and vnbeleefe: is come to Israell, to the Iewes or people of Israell, untill the fulnesse of the Gentiles bee come in, i. as it were the whole body of the Gentiles. So that no nation shall be left out, and though they bee neuer so barbarous, as they of America, amongst whom it is to be thought, that some of the Apostles Disciples preached or (at the least) that the same & sound of the Gospell might easily be brought to them from other famous and populous places, or else if so bee that not so much as the same and sound of the holy Gospell hath come vnto these barbarous people & countries, yet it is agreeable to Christs generall promise, Math. 24. 14. that they shall in succession of time heare of it and haue it, especially when other parts of the world haue declared themselues vnthankfull for it and vnworthy of it (as all the Easterne parts haue done, and therefore haue iustly lost the Gospell) which shall not successiueely, and (at least for a time) embrace the

the Gospell, shall enter into the Church and bee conuerted. And so when the fullnesse of the Gentiles and Iewes are entered into the church, *all Israell*, i. all the Elect, or the whole body of the people of Israel then liuing or the fullnesse of them, as *uerse 12.* that is the greatest part of them, *shalbe saved*. i. by the preaching of the Gospell be effectually called, and iustified by faith in Christ. *The deliuerer shall come out of Sion, the Redemer and Messias* shall open the eyes of their vnderstanding, and take away from them the vaile of *Moses*, and *shall turne away vngodlinesse from Iacob*. i. shall forgiue pardon, and iustifie by faith the posterity of *Iacob*.

2 Corint. 3. v.
16.

Ver. 27

This is my couenant to them. i. this shalbe my couenant, I will receiue them againe into my couenant, from which before through vnbeleife they had fallen, *when I shall take away their finnes.* i. I shall pardon them all their finnes for Christ his sake, and adopt them to be my sonnes, and so they shall testifie their thankfulnessse to the Sonne of God, by confession of his name and by true Godlinesse.

Verse 25.

Q. When is likely to be the time of the Iewes conuersion, before the sacking & burning of Rome or afterward?

A. In all probability it is like to follow the burning and destruction of Rome, for then the stumbling blocks the Papists offer them, by their imagery, inuocation of Saints, Latine seruice, and abhominable and most senselesse transubstantiation, shalbe removed & taken away.

Secondly (as it appeareth in the 18. and 20. cap. of *Iohns* Apocalips, (there shalbe some reasonable distance of time betweene the burning of Rome and the end of the worlde, in which it is most consonant to truth that the Iewes shalbe called, for their conuersion in the last generall signe & fore-runner of Christs second coming so far forth as the scripture reuealeth vnto vs.

2. *Q.* Whether shall the Iewes recouer the holy land againe or not, and be all conuerted and dwell there; seeing that it is said their deliuerer shall come out of Sion; or must wee thinke rather they shalbe conuerted in the countries

Countries in which they dwell, and into which they are dispersed or shall then be found inhabiting?

Ans. They are likely neuer to recover it, for they haue no such promise, neither haue they any possibility of meanes to compasse it. Secondly Christs comming vnto them shall not be *visible but spirituall*, not from the Earthly *Sion*, which long sithence hath bene made desolate, but from his spirituall *Sion* of his Catholike Church.

Lastly it is most probable and likely that they shal bee conuerted in those countries into which they are dispersed, and in which they haue their residence.

For first we haue some smal beginnings (here & there) of it. Secondly they shall better and sooner by by their *zeale and example* *renine* the faith of *Gentiles* beeing mixed and conuersant with them, and liuing amongst them there, then if they should dwel and be contained all in one country.

What is meant by the fulnesse of the Gentiles? What that the whole world shall at one time euer bee enlightened and conuerted, or that onely those countries, that formerly either had not the Gospell at all, or (at least) in very small measure *shall be called?* Vers. 25.

Ans. It cannot be vnderstood of an vniuersall enlightning of the whole world at the time of the Iewes conuersion: For in the Apostles times the Gospell was generally preached vnto all the knowne and inhabited nations of the world. *Colos. 1. 23.* A & 1. 8.
Colos. 1. 6.
Rom. 10. 18.

But that the Gospell should now the second time bee divulged and published ouer the whole world, wee haue neither reason, Scripture, nor commission, for it. For first Apostolicall callings and gifts (which are necessary for so great a worke) are many hundred yeares sithence ceased. Secondly at Christs comming there shall bee *almost no faith* that is sound Doctrine and zeale left vpon the earth, and yet Christs comming will follow soone after the calling of the Iewes. Thirdly it may be, that the Gospell may bee reuiued in many kingdomes Luk. 18. v. 8.

and countries where it was planted long before, and especially in and nearer the places wherein the Iewes haue and shall haue there residence and habitation at there generall calling, but it shall not be generall, much lesse vniuersall. They therefore that looke for an vniuersall preaching, many sooner behold Christ comming in the clouds, then haue their expectation satisfied.

Ques. Is the fulnesse of the Gentiles yet come in?

Ans. Albeit diuers thinke so, and especially because they see no conuersion of any other countries of late times, nor any certaine probability of it: yet it is much to be hoped for, and not without rashnesse to be presumed, that the Gospell remaineth in his season to be preached to America, seeing that it is the greatest part of the world, and neuer in times past had nor heard of it, and seeing that the very Iesuits that are sent thither make (perhaps) some enterance and passage, for more sincere preaching and doctrine to be published and spread there, by such sund protestants, whether English, Dutch or others, that vie to trauell thither and backe againe with most prosperous navigations. Likewise it is to be thought that the Gospell shall be preached to the East Indies (if they neuer heard of it before,) or else at least reuiued as it hath beene in diuers other countries and kingdomes successiue. For (albeit) some of the auncient haue both reported & recorded that S. Thomas and S. Bartholomew the Apostles preached there; yet no monument, signes and remembrances of it are now there extant or remayning.

What is ment by all Israel.

Whether the whole body of y Iewes (as many take it) or y Catholick Church to be gathered of Iewes & Gentiles

Ans. Specially and properly here is ment the whole body of the Iewes in generall, and of whom the Apostle directly speaketh, but not euery seuerall and singular person of them.

Secondly it is opposed to a remnant or part, therefore it must needs signifie the greatest number of a very great multitude.

Que. The deliuerer shall come to Sion (as in the Hebrew context) or The deliuerer shall come out of Sion or from Sion, as Paul applieth it) how can or may these two scriptures be reconciled?

Ans. We must distinguish of the times vnto which the Prophet *Isaiah* and the Apostle *Paul* had respect, and so we shall more easily cleare the difference: *Isaiah* pointeth at the very moment of the time that was then to come, but *Paul* passing from Christ his comming vnto other things that follow it, saith, *he shall come from Sion.* .i. out of his Church for the good and comfort of it. So that *Paul* doth not take vpon him the office of an interpreter, but applieth it to his time, and who can dislike or gain-say it?

Ques. Shall this comming be corporall or spirituall.

Ans. It cannot now be corporall, for the heauens must containe him vntill the daies of iudgment, ergo it must needs be spirituall, by the Preaching of the Gospell. Acts. 3. 21.

Obi. But saluation came not to the Iewes at the first comming of Christ therefore he must needs come to conuert them at his second comming, visibly?

Ans. Saluation came by his first comming, but not altogether at one time and in one age, but in diuers successions of times and ages, for he must saue his people to the worlds end.

I would not haue you ignorant of this mystery.

Mystery here importeth a thing vnknowne vnto men or not sufficiently vnderstood of them.

The Doctine then is this, that flesh and bloud cannot vnderstand Gods counsailes (as appeareth in the Iewes that thought that because they were borne of *Abrahams* seede, therefore the blessing and benefits of the Messias did belong to them alone) neither can Carnall wisdom or mens naturall concept, know and vnderstand God Doctr. Math. 16. 17.
and heavenly things. Meth. 11. 25. 1. Cor. 2. 14.

The reason hereof is because the knowledge and apprehension hereof is supernaturall, and proceedeth onely from the illumination of the holy spirit which is often

called by Saint *Pauls* the Reuelation of the misterie.
Rom. 16. 25. Ephes. 3 V. 3. 9.

Vse. 1. The vse hereof is first to teach vs (if we would finde out and know diuine misteries) to deny our selues and our owne naturall wisdome, and submit and subiect our selues and senses to bee taught and instructed by the word and spirit of God, *for God hideth the knowledge of his secrets from the wise and prudent of the world, and reuealeth them to Babes, and so it is his good pleasure. Math: 11. 25.*

Vse. 2. Wee must vse all holy meanes, as dilligent search, attention, comparing place with place, consulting the Originall, conference with our Pastors and godly brethren, hearing and reading, earnest and continuall prayer. For then if the matter directly concerne our saluation, God will reueale it vnto vs, or if it be not so necessary, if God reueale it not, wee must bee content, and reuerence that wee know not, and rest vntill GOD giue farther knowledge and vnderstanding.

That you should not be wise in your owne conceits.

2. Doctr.

The cause of stubbornesse and obstinacie which breedeth and begetteth absurd and rebellious opinions in vs, is, that men will bee wise of them-selues, and will not seeke to vnderstand and know heauenly misteries by dilligent search and examination of the Scriptures, and by reuelation of Gods spirit, which is the onely meane to vnderstand them, but they either wholly neglect them, or else measure them by their sense and imagination which is shallow and will deceiue them.

Iohn. 3. 4.

Isai. 5. 21. 1 Cor. 2. 14.

Pfal. 25. 9.

The reason hereof is, because they want GODS spirit and humilitie to guide and direct them, without which all other meanes are vaine and without force.

Vse. 1. The first vse hereof, serueth to condemne the badnes and madnes of many not only Papists, but others

in many countries, who because they wil not be thought to erre, will stiffly maintaine grosse, false and absurd opinions, as wee haue many Lutherans, Schismatikes; Sectaries, temporising flatterers for instances.

1. *Vse.* Let vs not measure this misterie of the Iewes conuersion by sence and reason, but by *faith*, and seeing it is a misterie yet that it is (in respect of the forme and manner of their conuersion) not common or ordinary; let vs not bee curious to diue and discend farther into particulars then Gods word, or (at least) very probable arguments, not contrarying the same wil warrant, but rest in expectation vntill the time come, and in the *interim* helpe them by our praiers, and further them by our zealous and holy example.

Obstinacie is partly come to Israell, that is,
it is not vniuersall nor perpetuall:
and so all Israell shal be saved.

Seeing that the Iewes are not altogether reiected, but that there is alwaies a remnant remainyng, as appeareth by the first member, and the experience of all ages iustifieth: & especially seeing y^e *Israel* i. the greatest part and number of that nation, are to be called and conuerted, we must not rashly either contemne, much lesse condemne the Iewes, nor expell them out of our Coastes and countries, but hope well of them, pray for them, and labour to win them by our holy zeale and Christian example.

The first reason hereof is, there are some of them called and conuerted in all ages, which are a *preludium* and fore-runner of the conuersion of the rest.

Secondly they are the faithfull keepers and preseruers of the old Testament. *Rom: 9. 4. Rom: 3. V. 2.*

Thirdly they in respect of the time past: *Viz.* since Christ his ascension vntill this day, doe (in a sort) confirm the Christian faith, seeing that the iudgement of God is come vpon many of them to the full, & that they suffer those things which the Prophets threatned to the enemies of the Messias. *1. Thes. 2. 15. 16.*

Fourthly, amongst vs Christians scarce one of a hundred answereth his holy profession, and therefore we haue little reason to insult ouer the Iewes, that are so faulty our selues.

Lastly, the great plenty and exceeding number of them: for in Asia and Africa (to omit diuers places of Europe) there are infinite numbers of them, who when they shalbe conuerted, shall both in respect of themselves and vs Gentiles be the reuiuing and the resurrection of the world, must keepe vs from rash censuring of them.

Vse. Christian Princes and Potentates, must take order that the Iewes amongst them, may by degrees bee taught true religion, yea they should force them to heare the Gospell, and not leaue the miserable soules in perpetuall darknesse, that they euery day grow worse, and more wilfull in their errour.

Secondly they must by severity of lawes and punishment curbe and moderate their vnmeasurable vsuries, whereby they much damnifie and impouerish Christian men.

Vse 2. Let the people amongst whom these Iewes liue and dwell, beware least by their pride and cruelty they doe not hinder their conuersion, for were it not for this, doubtlesly in many places many more Iewes then now are, would be moued and drawne to embrace the Gospell.

As it is written.

Dott.

Isay 9. ve. 6. & 7.

All the great and memorable workes of God, such as is the incarnation of Christ, his life, Doctrine, miracles, death, the reiection of the Iewes, the calling of the Gentiles, the rising reuealing and fall of Antichrist, the generall persecution and state of the last times, the resurrection of the body, the last iudgment, are fore-told of God in holy scripture. *Ezek. 11. 37. Rom. 9. Rom. 15. 4. Iob. 20. 31. Apoc. 9. and 17. 18.*

The

The reason hereof is, because they are very necessary for the confirmation of our faith, & direction of our liues, and therefore God would not haue vs in any wise ignorant of them, much lesse to doubt of the truth of them.

Secondly, God would hereby shew and declare the sufficiency of the scriptures, and so (consequently) warne and lesson vs that we giue no credit to bee ruled by any fained reuelation or humane traditions in matter of saluation, but only consult and search the scriptures, which containe a plaine, perfect and all sufficient doctrine, both for faith, manners and for sauing of our soules.

Vse 1. The first vse is to condemne, partly, the supine and merueilous negligence, and extreame slouthfulnesse of them that know not such necessary and fundamentall points, and principall conclusions so euidently and so oftentimes spoken of, and vrged in the sacred scriptures, or the vnexcusable vnbeleife and Atheisme of those that will not belecue such plaine places and proofes of Gods word, but say or (at least) thinke that the scriptures are vnttrue, the fables or the politicke Inuentions of men to keepe and retaine men in some feare and awe. These are the Matchiuiilians (matchlesse in euil) of our times.

Vse 2. We must neuer stagger at, or doubt of them, neither at any time cal the certainty and accomplishment thereof in question, but rest in them, and repaire, strengthen and quicken our faith by them, for to this end were they giuen, *2 Tim. 3. 16.*
Ioh. 20. 31.

As it is written,
Ministers and preachers must learne hence, not to broach and vtter their owne conceits, or the inuentions of men, but to speake and preach the holy and wholesome word of God only. *Luk. 4. 11, 20. Isa. 8. 20. Act. 26. 22.*

Reasons hereof are, first God so requireth and commandeth. *Ioh. 4. Isa. 8. 20. Ier. 2.*

Secondly the word of God is for all and in all points that concernes faith and good life, of and in it selfe perfectly sufficient. *2 Tim. 3. 16.* and *17.* so that it neither admitteth addition nor detraction.

Thirdly

Luk. 14. 27.

Acts. 26. 22.

Thirdly we haue for our light and direction the continuall practise of all the Prophets and men of God in the olde Testament : and of Christ, the Apostles and Euangelists in the new.

2. Cor. 1. 16.

Fourthly, the often and vsauorie and vnfruitfull blending and addition of humaine vanities, doth but darken and diminish the power, puritie and efficacie of Gods word.

Luke. 8. 18.

1. Thess. 5. 21.

Use 1. Hereby are condemned first the Papists, that will not admitte and allow the Scripture to bee the sole and all sufficient rule and touch-stone of Doctrine and faith, but adde and equall to it their decretalls, traditions &c.

Secondly, the hearers must take heed how and what they heare, they must try the spirits and doctrines by the touch-stone of Gods word & spirit, and then retaine the good, and if ought be dissonant from the sacred scripture they must refuse and reiect it.

Doctr.

Tims. 3. v. 3.

The Deliuerer shall come out of Sion : Christ the Redeemer.

Seeing that the Iewes, and so all we Gentiles haue need off and haue giuen vnto ys of God, not onely for our temporall, but especially for our eternall deliuerance and saluation, a *Deliuerer* and a *Redeemer*, we see what wretched and miserable sinners we are by nature, children of wrath, lost sheepe. *Math. 15. 24.* Vassals, captiues and slaues vnder sinne and Sathan. *Luke 4. V. 18.* Lying and liuing in the shadow and point of death. *Ephes. 2. 2.* and for feare of the second or eternall death, al our life subiect to bondage. *Hebr. 2. 15.*

The reason hereof is, for that all men without this *Deliuerer* and *Redeemer* (to omit their temporall miseries and malladies) are in farre worser estate then any brute beast or vgly toad, or any other wilde creature, for when is dieth, his life and woe endeth together with it : but the death of man without a Redeemer, and without faith in him, is but the beginning of vncessant and euermore lasting terror and torment.

Use. Let vs labour to feele and finde our selues to bee thus wretched and miserable, and acknowledge that without Christ his suffering and obedience we euerlastingly perishe, we must from a touched heart acknowledge that shame and confusion belongeth vnto vs, that of sinners we are the greatest, and therefore wee must intreate the Lord to be merciful vnto vs, & to receiue vs into his grace and fauour. And therefore it standeth vs in hard carefully to labour and endeouour that Sathan doe not fore-stall, bewitch and possesse our hearts with his deceites and illusions, and so take all sense of our miseries from vs wherein they must needs pine and perishe that seeke any other by-waies or shifting euasions.

Use 2. Wee must in time seeke vnto Christ onely for helpe, for pardon of sinnes and for saluation, he hath eternall life in himselfe, and is author of eternall saluation, to all that obey him, and for our better direction herein, we must craue and desire the instructions, aduise and assistance, not only of our pastors and ministers, but also of our Christian and beloued friends and acquaintance.

And shall turne away (defections) and vngodlinessse from Iacob.

It is the proper office of Christ Iesus to reconcile the reuolting Iewes, and by consequence all the elect in the world to God his Father. 1 *Ioh.* 2.1. and 2. *Rom.* 5.8.9. 10. *Ioh.* 1.29, *Act.* 4.12. The forme and manner is by his death and passion to make payment and satisfaction to Gods iustice for their sinnes. 1. *Ioh.* 1.7. 1. *Pet.* 1.18.

Secondly by not imputing sinne vnto his elect, and by imputing his owne. righteousness vnto them, 2. *Cor.* 5. ver. 21. Thirdly by abating and weakning the multitude and might of sin in them by the power of his word and efficacy of his spirit. *Rom.* 6. ver. 3 4, 5, 6.

Lastly by quite abolishing and remouing them at the houre of death and at the day of iudgment. *Apoc.* 14.13. *Hebr.* 9. ver. 28. *Act.* 3.19.

The reason hereof as he is the blessed seed in whom all nations are blessed, & he is the roote and foundation on

2 Cor. 1. v. 20

Ioh. 5. 88.

Apoc. 19. v. 14

Heb. v. 14

which all Gods promises depend, and in whom they are, *yes*, and *Amen*. Finally God hath sanctified, sent and sealed him alone to be Sauour & Mediator of the world.

Vse 1. Therefore we must seeke for saluation in none els but in Christ & in his only merits, rightcousnes & sufferings, for he alone trod downe the wine-press of Gods wrath, and by his death and obedience made satisfaction to his diuine iustice.

And this is my couenant to them.

Doctr.

Plu. 89. c. 33.

34

Gods couenant with his people is certaine, sure, perpetual and alwaies kept on Gods part, *Alt. 3. 15.* It is the foundation of saluation. The reason hereof is, because it is ratified and confirmed by Christ his death (as no humane couenant can be, for they only last whiles & parties liue,) Secondly it is (in time) sealed in the hearts of Gods children by faith, *Ephe. 1. 13.* as also renewed and confirmed by the sacraments both in the old and new testament. *1. Cor. 11. 24. et 21.*

Vse 1. It teacheth vs first, not to despise the poore Iewes vnto whom this couenant was first made, and in some, of whom it is alwaies verified and accomplished.

Vse 2. We must by faith apply vnto our selues Christ & al his sauing benefits, that the couenant & testament may be firme and good in vs & vnto vs, for without application there is no benefit and comfort felt and enioyed of meate, drinke, apparell, phisick, weapon, so much lesse of Gods promises.

When I shall take away their sinnes.

Doctr.

Exod. 34. 7

Ie. 45. 25

It is proper to God alone to forgiue and take away sin (as here in this place God taketh from the Iewes security and vnbeleife.) *Math. 6. Mark. 2. 7. 2. Sam. 12. 10.*

The reasons hereof are first, for that sinne is committed only against the maiesty & law of God, and as for the offence or sin committed against any man or creature, it is no more in it selfe but an iniury wrong, or trespasse.

Math. 6. v. 14

et 15

Let herevnto be added that the breach of mans commandment, is no sin, vlesse it do withal imply & include transgression of Gods commandment, that commandeth obedience therevnto in all things where it doth not contradict

contradict his law. Secondly God taketh away not onely the punishment, (as men in outward punishments partly can do) but also remoueth ſy gilt & corruption of nature which none els can do. *Pſ. 51. ver. 2. and 7.* Thirdly, Gods power and authority is moſt abſolute and altogether independent, & therefore he cannot be hindered or preuented by any other, from granting and giuing pardon vnto his children, as the lame creple in *Iohns* Goſpell was for 38. yeares.

Vſe 1. Seeing that the Lord hath made a promiſe of forgiueneſſe of ſins to the Iewes, and to reconcile them by the couenant of grāce, we muſt not deſpaire of their conuerſion, much leſſe vex and reuile them, leaſt God when he receiueth them againe into fauor, hee deſeruedly exclude and caſt out vs, for our contempt & vnthankfulneſſe.

Vſe 2. Hereby alſo are checked and confuted, al ſuperſtitious perſons, Idolaters, Hypocrites, proud perſons, Phariſies and Papiſts, who ſeek for righteouſneſſe of a ſinner before God, and for pardon and remiſſion of ſinnes not from Gods mercy alone in Chriſt, but from humane ſatiſſactions, indulgences, purgatory and prayers for the dead, and humane merits.

Vſe 3. Seeing that God alone doth take away ſinne, & that from them that ſeek & ſue for it, we muſt vſe al the means to obtaine it, and namely, humbly confeſſe our ſins vnto God, and cry vnto Heauen for pardon. For herein ſaying is chiefly verified, *ſpare to ſpeake, ſpare to ſpeede.*

Their ſinnes.

The glory of our redemption by Chriſt, and of the teſtament of God, and the peculiar prerogatiue of the Catholike Church chiefly conſiſteth in the forgiueneſſe of all our ſinnes, and when they are not imputed vnto vs, and the punishments of them, is remoued. *Math. 1. 21*

Doctr.

Luk. 1. 77. Alt. 3. 19. Pſa. 103. ver. 3. and 12.

Iſa. 27. 24

Pſa. 32. v. 12

Ioh. 8. v. 21. &

Rom. 4. 7

1. Re. For it belongeth onely vnto the beleeuers and repentant. *Iohn 3. 16. Alt. 3. 19.* but all vnbeleeuers and vnpenitent perſons are excepted, for they albeit hee beares long with them (herein delaying their punishment,) yet God pardoneth not them, but they re-

Iſa. 62. 13

24.

Ioh. 3, v. 21 &
24.

ceine the end of it, damnation. The reason hereof is, because without forgiveness of sins, we are more miserable then all creatures, for when wee end this miserable life, then we beginne that intolerable torment that shall neuer haue end nor ease.

Psa. 32, 1, 2
Psa. 38, 4

Secondly of all burthens it is most heavy and most presseth downe the conscience, as *Dauid* by experience felt: for he pronounceth him blessed, that is eased of the burthen of his sin. Thirdly it is a principal article of faith, and a special prerogative of the Church, who beleeueth the forgiveness of her finnes and is eased thereof.

Fourthly, it is the cause (onely) of our righteousness before God, and the gate of euerlasting happinesse, and therefore they are onely blessed that rely vpon Gods free mercy for the pardon of their finnes.

Use 1. Ministers must learne hence in their sermons not to propound and offer remission of finnes to all men indifferently, & without condition (as the Papiests do, who absolue whore-mongers, murderers, drunkards, traytors, blasphemers whom God doth not absolue,) but only to those that beleue and truly repent.

Use 2. They hence are knowne to erre & to be deceived who thinke that remission of sins, is but the beginning of righteousness and happines, whereas, seeing that in y faithfull & deere seruants of God there are so many faults, defects and errors, it sufficeth not once to haue entered the way of blessednes, vnlesse the same grace do follow vs, vnto the tearme and end of our life.

Use 3. Here are condemned y heathen Philosophers, who being ignorant of true blessednes & the means to attaine vnto it, sought it in honors, pleasures, speculation, authority, morall actions, and not in Christ by faith, of whom they were altogether ignorant. Secondly Iewes, who albeit (in some sort) they apprehended and vnderstood true blessednes yet they sought to be partakers of it, by their owne works, & by the ceremonies of the law, and not by forgiveness of sins through Christ only, and hence they stumbled at the stumbling stone.

Rom. 9, v. 31
and 32

Lastly Papists who wil be saued by their own works and satisfactions and be hereby iustified before God.

Vse. Seeing that the remission of sinnes is so excellent and singular a priuiledge of the Church, wee must (if neede bee) purchase this treasure and this pearle with the losse of all that wee haue, and hauing once obtained it, we must alwaies and from our hearts giue God thanks for it.

Math. 13. V.
44. 45.

Vse. Lastly desiring to be assured of the pardon of our sins, we must not willingly and wittingly sin against the light of our conscience and offend y diuine Maiesty, but hate, leaue & forsake them, otherwise sin vnrepented off, is neuer forgiven. *John* 8. 21. 24. *Luke* 13. V. 3. 5.

As concerning the Gospell they are enemies for your sake, but as touching the election, they are beloued for the Fathers sakes. Ver. 28.

For the gifts and calling of God are without repentance.

Sense. As concerning the Gospell .i. so farre forth as they resist and persecute it, they are enemies.

1. Hatefull to God, they are enemies vnto God, and he vnto them, *for your sake* .i. you by occasion hereof, may be receiued into their roome, and because they hate, distast and persecute you for the profession of the Gospell. *But as touching the election* .i. in regard that very many in this nation are chosen for eternall life, *they are beloued* .i. deare vnto God: *for the fathers sake* .i. for by reason of y promise made to the holy Fathers, *Abraham, Isaack and Iacob.*

For the gifts of God .i. his free promises which of his grace he doth promise, offer and bestow vpon men: *and calling of God* .i. that whereby he already hath and yet doth call some of the Iewes, to the knowledge of Christ, & wherby he doth determine in his due time to cal y rest: *are without repentance* .i. they are irreuocable, constant, & such as he cannot repēt off, for his decree is vnchangeable.

Ver. 29.

Questions.

{ Enemies for your sake. }
{ Beloued for the fathers sake. }

1. *Q^u* Can one and the same person be an enemy and a friend vnto God, beloued and hated of him, at one & the same time, especially seeing that the affirmation hercof seemeth to imply a flatte contradiction?

Ans. Yes, thus *Paul* before his conuersion, was a friend of God in regard of his election, albeit an enemy before; and thus our Sauour *Christ*, is said to giue his life for his friends, *Iohn. 15. 13.* But in *Rom. 5. 10.* *Christ* is said to reconcile vs vnto his Father by his death, whiles we were yet sinners, & when we were enemies: as that all the Elect are by nature children of wrath, and enemies vnto God, but they are also friends and beloued euen before their calling and sanctification, because by the grace and mercy of God, they are from all eternitie chosen and beloued in *Christ*, *Rom. 9. 11. 13* and because God will & doth in time call them to faith, knowledge and obedience.

Secondly, we, for the clearing of the Text answer, that the *Iewes* in *Pauls* time, and sithence were and are enemies vnto God, in regarde that the greatest multitude of them were reprobates & so cast off, but yet both then and euer since, they are beloued of God, so many of them, as are elected, which albeit they then and hitherto haue bin but few, yet at their generall calling, it will appeare that they are very many.

Beloued for the Fathers sake.

Quest. If any one be loued (as here we haue a particular instance) for his Fathers sake, then a man may be called and conuerted by reason of and for his fathers merits? and so euery man shall not liue by his owne faith?

Iohn. 1. v. 13.

Ezek. 18. 10.

Abac. 3. v. 4.

Ans. The argument followeth not. For first, faith and regeneration cometh not by naturall succession, but proceedeth altogether from grace. Secondly the children of the faithfull, are not for their parents faith, accepted to eternall life, but they must beleue them-selues, and liue and bee saued by their owne faith.

2. Sam. 7. 14.
& 15.

Lastly, in that the *Iewes* are beloued for their Fathers sake (as *Salomon* was neuer wholly depriued of Gods spirit and fauour for *Dauids* sake) it proceedeth not from

from their workes or persons, but onely from Gods gracious and euerlasting couenant, the fountaine and roote of it. The summe of the couenant is, that *God will be their God and the God of their seede*, and therefore there must be some to whom the couenant must bee made good and fulfilled, and these are loued for the couenant sake.

Jerom. 31. 33

The gifts and calling of God are without repentance.

Quest. Touching the graces of God if they bee neuer taken away, why doth God so often depriue men of them, that formerly had them?

Ans. First, they are common and temporall gifts, either of nature, policie, or else of illumination and outward profession onely, that are common to Gods children with reprobates, these God doth strip and depriue men of many times for their vnthankfulnesse, and to discouer their vnfoundnesse and hypocrisie.

Deut. 10. 17

28

Iſa. 3. 1. 2. 3

Deut. 32. 31

Secondly, because men (who are commonly Reprobates) alwayes neglect, contemne, and abuse them, & thus they quench and put out the holy spirit, and what light soeuer was offered vnto them, and whatsoeuer knowledge and grace of God was bestowed vpon them, it dyeth in them by little and little: for God in his iustice taketh his talent from them, as hee did from *Saul* and *Indas*. But for those peculiar endowments of Gods elect which are linked and chained vnseperably together, such as are *predestination, vocation, iustification, and glorification*, these are giuen to the Godly in *fee simple*, and are neuer taken away from them.

Math. 13. 12

25, 21, 21.

Rom. 8. 20.

The calling of God without Repentance.

Quest. Why then did God repent that he created man, and that hee made *Saul* King, and why doth hee many times reuoake his promise and his threatnings?

Ans. This is spoken figuratiuely and vnproperly, for the change is not in his Gods will and decree, but onely in the things or euent, and that as the conditions in men implied and vnderstood, are changeable.

Secondly, by this kind of speech God would shew how

hauous

hainous and horrible were mans finnes, and naturall corruption, proceeding partly from his rebellious will, and partly from the Diuell.

Thirdly, God declareth that he, in respect of the outward worke and act, will doe that which men when they repent, vse to doe, namely destroy his worke: Thus hee drowned the whole world in *Noah* his time; and in fight caused *Saul* to be slaine.

Gen. 6. 6, 7, 8. Lastly, God hath purposed and ordained at once, by
Ier. 18. v. 7, 8. his stedfast decree, that he will so often ratifie this change
9. 10. of the effects of his anger and mercies, as often as any iust
cause commeth betweene, *Ezek. 24. 25*: *Math. 18. 35*.
Rom. 2. 6. which inter-current cause if it be euill, God decreed the permission and ordering of it onely, but if it be good, God decreed to worke it; and doth in time bring it into act and effect.

As concerning the Gospell they are enemies.

Distr. Seeing that the Iewes oppugning the preaching of the Gospell, and refusing to admit of it, are said to bee enemies vnto God, we draw this generall *Theoreme*, viz., that all men, during the time that they receiue not the word of God, but resist and with-stand the course and preaching of it, are Gods enemies and hated of them,
Luk. 19. 27. *Apoc. 11. 7.*
& 10. *Apoc. 12. v. 4. & 17.* *1. Thes. 2. 15. 16.* *2. Tim. 4. 15.*

Reas. The reason hereof is, because the Preaching and ministry of the word is *Christs golden Scepter*, vnder which all his subiects must be ranged, and his easie yoke that all his people must beare, *Math. 11. v. 29. 30.*

1. *Vse.* This serueth to condemne Iewes, Turkes, Papists, false brethren, and all vnderminers and persecutors of the Church, who, howsoeuer they flatter themselves in their finnes, errors and Idolatry, and thinke they do God seruice, yet in very truth, they are nothing else then Gods flatter enemies, and they that refuse to be sworne to, and acknowledge his supremacy ouer their soules and bodies.

2. *Vse.* Secondly we must take heed, that wee make no leagues of amitie, or of vnnecessary traffique, with them, least (in fine) by our over-much sociablenes & familiarity with

with them *wee learne their workes* and pollute our selues *Pla. 106 35*
with *their finnes*, and abominations. *2. Cor. 6. 16.*

They are nothing but pitch, poyson and contagious leapers, by whose familiarity we may soone bee defiled and infected.

Vse 3. We must not by our dissimulation, hypocrisie & ill life harden and confirme them in their sins & heresies, but (to the vttermost extent and straine of our ability) endeuer both by life and doctrine, to gaine & win them.

Vse 4. We must remember how God hath for these many hundred years punished their contempt & contumacy both with spiritual & bodily punishment & captiuitie, and forasmuch as we professe our selues to be Christs subiects and seruants, to suffer no euil lusts and concupiscences to rule and raigne in vs, but to permit Christ by his word and his spirit to guide & gouerne vs, otherwise we shalbe bruised with an Iron rod, slaine before Christ his face, and shall neuer enter into his rest, the heauenly Canaan and the heauenly Ierusalem. *Pf. 2. v. 9. Lu. 19. 27. Heb. 3. v. 18. & 19.*

But they are beloued for the Fathers sake.

God in his elect doth not consider what they deserue, nor alwaies respect the according to their present vnbeleife, but regardeth what he hath promised to *Abraham* and his seed, and therefore he wil not change his purpose, but in time vouchsafeth them his fauor, albeit for the present (by reason of their vnbeleife, and impenitency) hee frowne vpon them and seeme to disfaue and renounce them. The reason hereof is first, because God is good & ful of goodnes, mercy and truth, vpon the communication of which, he (vpon mens conuersion) expecteth and requireth all the praise, honor & glory to be yeilded and ascribed vnto him only. Secondly God by shewing mercy to *ſ* degenerate Iewes, wil at length get him far greater glory and renown of his mercy & power then before.

Vse 1. Let vs not our selues dispaire of Gods mercy by reason of our former & present errors and enormities (be they neuer so many & mighty,) for our saluation dependeth

eth not vpon our owne workes and deserts, but onely vpon Gods vchangeable decree, but let vs truly and vnsainedly repent of them & forsake them, and then vndoubtedly we shall liue and die in the loue and fauour of God.

2. Vse. Let vs not dispise the Iewes, nor doubt of their conuersio and saluation, but in respect of Gods couenant, wish well vnto them, pray for them, and further their saluation.

3. Vse. If God loue the Iewes for their Fathers sake and for his couenant made with them, and not for any thinge wherein they could pleasure or profit him, we must herein follow and imitate the Lords example, and not loue true Christians in by respects, namely because they be our kindred onely, or because we reape some commodity by them, or that they serue our turne, but in the spirit and for the truth sake onely, for this is right loue and that which God requireth, commendeth and rewardeth.

1. Pet. 3. 8.
2. John 1.
Rom. 12. 9

*The calling and gifts of God are without
repentance.*

From the perpetuity and constancy of Gods calling and his sauing giftes and promises in his elect, I gather that none of Gods elect can wholly or finally fall or possibly be damned. *Rom. 8. 1. 2. Tim. 2. 19.*

Doctr.

Ioh. 5. 24.
Lam. 3. 22.

For first God is without change and alteration in his nature, decree, couenant, promises, and neuer wholly reuoketh and aboliseth his worke in them.

Secondly his mercies towards them faile not, but alwaies streame forth to their continuall comfort; for God is truth and will alwaies performe his promises.

Lastly, God is almighty and cannot be hindred (much lesse ouer ruled by any creature) neither can any disanull that which God hath ratified, or condemne those whom he will saue. *Rom. 8. 33. 34.*

This doctrine checketh the corrupt and presumptuous opinion of the Papists, that teach constancy and saluation to reside in our owne power and potency, whereas it consisteth wholly in the couenant and promises of God.

2. Vse. The second vse is, for comfort, and that is if we

once

once perceiue and find in our selues some pawnes and Printes of Gods loue and fauour, we may and must assure our selues, of the perpetuity of it, without doubting, for God is constant in his giftes and neuer retracteth them though men doe often) and hauing begun a good worke, he wil finish and perfect it, he is not like him that in vs, beginneth to build a goodly house and cannot finish it, but he will make euery one of his Saints an holy and perfect temple in the Lord *Ephe. 2. 21.* *Luk. 14. 29. 30*

3. Use. Seeing that God is no changeling vnto vs, but his bounty alwaies continueth, and his promises are in their time duly accomplished, let vs first learne hence to cleaue fast vnto him, and sincerely and incessantly to serue and feare him all the daies of our life. Secondly let vs (in our words, deeds, couenants and promises) not deale hollowly and deceitfully with men, but truly, iustly and simply, for he that haltereth with men, is no better then an Hipocrite before God, and his religion is onely formall and fruitlesse. *Ps. 15. 2.*

30. Vers. *For euen as ye in times haue not beleued God yet haue now obtained mercy through their unbeleefe.*

31. Vers. *Euen so now haue they not beleued, that by your mercy they may also obtaine mercy.*

32. Vers. *For GOD hath shewd vp all in vnbeleefe that hee might haue mercy on all.*

Sense: For euen as yee in times past, i. before Christ his incarnation, haue not beleued in, i. obeyed the word of God and his commandements nor acknowledged Christ Iesus for the sonne of GOD and your redeemer, yet haue now obtained mercy, i. God hath called you effectually, and endewed you with the true and sauing knowledge of God and his Gospell, through their vnbeleefe, i. by the occasion that the Iewes would not receaue the Gospell, nor the Messias offered vnto them, but refuse both the one and the other.

Euen so now they, i. the Iewes haue not, beleued viz. the Gospell, that by your mercy, i. by the mercy of God offered vnto you in your effectuell calling and in your sincere

profession and intertainment of the Gospell may be pro-
uoked and inflamed by *an holy emulation* to follow and
affect you.

They may also obtaine mercie:

That is through Gods mercie, may be partakers of faith,
remission of sinns and saluation, that so it may bee appa-
rant both to the Iewes and Gentiles that both are saued
by his mercy and grace onely. *For God hath sent vp .i.*
tyed bound and imprisoned together: *all .i.* all his elect
both of Iewes and Gentiles, *under vnbeliefe .i.* sinne. and
hath kept them vnder his power and custody like a num-
ber and sort of malefactors shutte vp into one prison, and
so conuincd them, that they can by no meanes escape &
finde ease and enlargement, *that he might haue mercie .i.*
haue an occasion to inlighten and saue, *all .i.* all his cho-
sen, whether Iewes or Gentiles, and so might actually and
perfectly saue them by his mercie and fauor, and not for
any merite or worth of theirs,

Ver. 30. Haue obtained mercie through their vnbeliefe.

Ques. Can euill be cause of good, and one mans vnbe-
liefe be cause of an other mans beleeuing & conuersion?

Ans. No (to speake properly) for like cause, like effect,
but it may be indirectly and by accident, as we see how
that of euil manners are made good lawes. Now euill
manners and enormities are no causes of enacting whol-
some lawes, but onely occasions and accidentall mo-
tiues.

Secondly no sinne doth more kindle Gods indigna-
tion, and enrage his maiesty against vs, then infidellitie, &
therefore it can be *ſ*y working cause of no good, but God
who by his omnipotent wisdome draweth light out of
darkenesse, knoweth how to direct *ſ*y vnbeleefe of some,
to be a meanes and way for mercy to be shewed vpon o-
thers. And thus when one Nation, Citty or Towne, refu-
seth the Gospell of Christ, and will not suffer them-selues
to bee ranged vnder it, God taketh it from them and be-
stoweth (by occasion) vpon others that will bring forth
more and better fruite in their season.

God hath sent up all under vnbeleefe.

Verse 32.

Qu. Is mans incredulitie and vnbeleefe to be assigned to God, or is he the cause, author, or worke of it?

A. No: God is not the efficient cause of it, but the accuser and condemner of it, he doth not infuse Infidelity, but finding men in it, doth leaue and forsake them, so that he is rather *deficiens quàm efficiens causa*.

Secondly, God doth by the ministry of the lawe and by his iudgements, so conuince and attaint men of sinne, that they shall (or may) see and acknowledge, that there is no meane, merite, or cause to iustifie and saue them, but his mercy in Christ onely.

Thirdly, God would haue all men subiect to his iudgment, and that they laying aside and disclaiming all conceit of their owne merits and worthinesse, should expect saluation from him alone.

All, that is, *Iewes and Gentiles under vnbeleefe.*

Qu. Are all men by nature, both Iewes and Gentiles; equal in sinne and alike guiltie in Gods sight?

Ans. Yes, there is no difference, for all haue sinned and are deprived of the glory of God. *Rom. 3. 23.* There is none that (naturally) doth good, no not one, and wee are all borne and conceiued in iniquitie. *Psal. 51. v. 5.*

Secondly, there is no merite, or desert, either in Iew or Gentile, why one should be preferred before an other: for they all are alike guilty of damnation, *Eph. 2. 3.* *Rom. 3. v. 23.*

Qu. If one man by nature be not better then another, how then do they differ?

A. In men meere naturall and vnconuerted, God, for the vpholding and preseruing of Common-wealths and humaine societies, bestoweth generall and restraining grace more vpon one then another.

Secondly, they doe or may differ in outward dignitie and priuiledges, as the Iewes much excelled the Gentiles; but otherwise the speciall grace and mercy of our God, maketh the maine difference betweene the Elect and the Reprobate.

For the one hath in time renewing and sauing grace communicated vnto him; but the other is viterly denied it,

That hee might haue mercy one all.

Quest. Is there then no particular election, or is it only vniuersall?

Math. 22. 14.
Rom. 9. 22.

Ans. Election is not of all, but of some, for hee that maketh choise of any thing, singlenth out some, and leaueth the rest.

Secondly, many be called, *but few are chosen.*

Thirdly, there bee vessels of wrath whom God hath prepared to destruction, as well as there be vessels of mercy, whom he hath prepared for glory.

Lastly, either all should bee saued, which the Scripture in many places refelleth, or else Gods predestination, which is a sure and certaine foundation should be shaken and alterable.

Might haue mercy on all.

Quest. Will God saue all (none excepted) or can it bee foundly gathered hence, that hee will saue the greatest part of men in the world?

Ans. No, for the greatest number is reiected; Christs flocke is but *a little flocke, a remnant, an handfull, a tenth, a gleaning* in comparison of them that perish, and broad is the way that leadeth to destruction, and many goe that way, but narrow is the way that leadeth to life and few finde it. But the meaning of the Apostle here is, that God will haue mercy in some, of all rankes, states, orders and conditions, and that hee will haue it notified that all that are saued, are saued by his mercy onely.

Quest. If God will not shew speciall mercy on all men, but doth reserue it onely for the elect; why doth hee by preaching offer it to all men in many Countries and Kingdomes, and other particular Citties and places, and hereby allure and inuite them to faith and repentance?

Ans. The more to conuince them, and to leaue them without all excuse in the daye of the Lord, because they

they doe not, nor will not admitte or receiue it being offered. *Iohn. 9. 39. and 41. Rom. 2. verse 6. Iohn. 15. verse 24.*

Rom. 9.

Secondly, all cannot receiue it, be cause they are not vessels of mercy.

As yee haue obteyned mercy,

So now they ————— may obtaine mercy.

From this sampling, and paralleling of both places Doctr. and members together this doctrine naturally ariseth. In the order of saluation the Iewes and Gentiles are like and equall, and by nature children of wrath, and enemies to God, but they by grace and mercy onely, and not any merit of their owne, are called, conuerted and sau'd. *Ephs. 2. v. 3. 1. Pet. 2. v. 25.*

For first, God in sau'ing and conuerting all, is one and the same, without change and alteration, and the ministry of his law for conuincement and direction, and the Gospell for faith and conuerfion is alwayes one and the same. Finally the spirit that is promised to both is one and the same, the doctrine of the old and new Testament one and the same, and so the Church one and the same. Secondly, Gods workes are semblable, and one serue for the illustration and demonstration of the other.

Vse. Let vs not despaire of the Iewes conuerfion, or of the calling and saluation of any, but hope well of it, pray for it, and labour to further it, seeing that without Gods mercy and grace none is better then others, and that Gods mercy which hath beene vouchsafed vnto vs, may extend it selfe in good time vnto othets, yea vnto those that wee haue least hope of. *Titus 3. v. 3. 4. and that are last called and furthest off, Luke 13. v. 30.*

1. Cor. 13. 7.

*V. 31. So now they ————— by your mercy may
obtaine mercy.*

Heere wee see a notable effect and end of good zeale in godly men, namely, that by the example and president thereof, others bee stirred vppe to emulation and

and to follow them. For here we see that the calling of the Gentiles and their zeale and holy example are so far from preiudicing or hindering the Jewes saluation, that God shall take an occasion hence, to prouoke them to follow the Gentiles, and to imbrace the Gospell, so that they shal not perish, but at length be couerted & sauéd. How much zeale and good examples of godlinesse, kindnesse, liberalitie, courage and constancie, may prouoke and profit others, as by many other examples, so by these following it is most manifest and demonstrable in *Iosua* and the Elders of his time, who by their authoritie and example reteyned the people all their daies in Gods sincere seruice. *Iosua*, 24. 31.

Ioh. 4. V. 19.

30.

Act 18. 8.

In the woman of Samaria, who by her example and report induced and prouoked many of the Samaritans to heare and beleue in Christ. In *Crispus* the chiefe Ruler of the Synagogue, who by his faith, and by the sweet perfume of his familie, moued many of the Corinthians to *heare, beleue* and *receiue* the Gospell.

2. Corinth, 8.

Lastly, the Macedonians (albeit otherwise in affliction and extreame pouertie) by their free and willing contribution and collection for the reliefe of other distressed Saints, prouoked the Corinthians to doe the like.

1 Use Hereby lette vs learne and be admonished what should be the scope of our doctrine, life, and zeale, namely that it may bee a motiue and prouokement vnto others, to resemble vs in good things, that are pleasing and acceptable in Gods sight. Let vs then breake-off and surcease from enuie, spites and all contempt, for hereby we rather kill them, then conuert them, and harden them then helpe them forward.

Luk 17. v. 1. 2.

2. Use Here is condemned the ill zeale and example of Papists, Turkes, Anabaptists, Schismatikes and the like, who hereby seduce and scandallize others, and if they do not destroy their faith, yet they much impaire and weaken it: woe to these that giue and raise great offenses; better it were for them (if they repent not) that they had neuer beene borne.

For

For that God hath shut up all in vnbelief, sound reason

In that God hath shut up all. i. Conuincd them by his lawe and word, and declared them thus to be captiuated and inclosed in the prison of their sinnes; that it might appeare and bee there notified to all men, that the pardon of sinne and their saluation proceedeth only from Gods mercie, we learne this instruction, viz: That all men are sinners & vnrighteous, prone vnto euill, and slow vnto good, yea, and unfit and vnable to it, and are hercof attainted and conuincd by the lawe of God; in so much that they are in no better estate before God then guiltie and condemned persons and malefactors, who trembling and astonied looke for nothing but death. *Psal. 6. V. 3. 7. Psal. 130. V. 3. Psal. 143. V. 2.*

Doll.

Thus must *Paul* (before that God shew mercie vpon him) be conuincd and proued to be a blasphemor and persecutor, an oppressour; *Mary Magdalen* to be an impure and filthie liuer, *Peter* to haue denied Christ his Lord and Sauour three times, and that, with cursing and swearing: that it might appeare that saluation consisteth onely in gods free mercie and not in mans worthynesse or workes.

1. *Vse.* Let vs not please our selues in nobilitie, stocks, gentry, witte, wealth, priuiledges, for God respecteth not these; but the heart and the worke of the spirit, much lesse lette vs think not hardly, or dispaire of others (especially of the Iewes) for we deserue no more at Gods hands then they, but are alike conceiued and borne in sinne and by nature the children of wrath as well as they. *Eph. 2. 3.*

2. *Vse.* Here are condemned those that iustifie them-selues before God, and that will be saued by their owne workes, and so presumptuously and proudly either deminish or denie the grace and free mercie of God, then which nothing can bee imagined more iniurious and disglorious to the diuine goodnesse and clemencie.

3. *Vse.* Wee must learne with sorrow and greefe to confesse and lay open our sinnes before God, yea to be abashed, ashamed and confounded in regard of them; and withall flee to the throne of grace, and supplicate for mercie and forgiuenes For the more miserable wee finde our selues to bee, and the more wee depend vpon Gods helpe and goodnesse, the

Ezech. 16. 5. 8.

more fauour wee shall obtaine, and the sooner procure mercy at his hands. *That he might haue meritt on all.*

That is, of all sorts both amongst Iewes and Gentiles.

Doct.

In the matter of our iustification, vocation, saluation, Gods mercie is onely scene, and neither Iewe nor Gentile are saued otherwise then by his fauour and mercie. *Titus, 3. v. 4. 5.*

Ro. 3.

Eph. 2. v. 3. 4. 5. Rom. 3. v. 20. 8. 7. 24. 12.

The reason hereof is; first, because Iewes and Gentiles are alike guilty before Gods iudgement seate; as it hath bene before proued;

Secondly, God is bound and beholding to none, for who hath giuen him any thing, but it shall be recompenced? And therefore al whom he saue th, he saue th by his meere mercy and grace, and not for any matter or merit y he could find in them.

1. Vse. Here is condemned the grosse and palpable error of those which thinke that (in the proceffe of time) all shal be saued, *as the very diuels, as Origine dotingly dreamed.* Whereas the fewest are elected, called, iustified, and none shal bee saued but they, and this will the last iudgement make manifest to all the world.

2. Vse. It serueth also to ouerthrow & refute the fond & false opinion of al mans meritts, for we receiue all things from Gods meere mercy; and there is no place for mens deserts and meritts;

3. Vse. Thirdly, wee must not abuse and peruert GODS mercies, to the lust and libertie of the flesh, for his mercie is proppit and reserved for them that feare him and are displeased in them-selues for their sins, & not for such lewd and presumptuous minded Libertines that haue no feare of God before their eyes.

Lastly, though with the Saints of God in Scripture wee sometimes (through Satans suggestion and our owne frailtie and negligence) fall into many great and grieuous sins; yet we must neuer dispaire of Gods mercies, but repent while we haue time, and by faith apply them to our selues. For they are bottomelesse, most plentiful, and neuer faile them that truly repent and beleue.

The sixt part of the Chapter.

V. 33. O the deepnesse of the riches, both of the wisdom and

knowledge of God! How unsearchable are his iudgements and his waies passe finding out!

V. 34. For who hath knowne the mind of the Lord? Or who was his Counsaile?

V. 35. Or, who hath giuen vnto him first, & he shal be recompensed.

V. 36. For of him, and through him, and for him, are all things: to him be glory for euer Amen.

Sense. O the deepnes of the riches both of the wisdom and knowledge of God .i. the riches of his deepnes, or O the deepe plentifull and Ocean Sea that can neuer be drawn dry of these attributes of Gods knowledge and wisdom, whereby God knoweth his, and when he will call them, and most wisely and iustly determineth of them, and disposeth and gouerneth all men and all actions (albeit our poore and shallow vnderstanding cannot apprehend it, and many times iudgeth amisse.) *How unsearchable are his iudgements?* .i. his meanes & manner both in chusing and refusing, in shutting vp all vnder sinne, in sauing and condemning men, cannot possibly be sounded and found out by mans reason, *and his waies passe finding out.* .i. no man can find out his secret purposes and dissignes, for they are not revealed in the Scriptures.

V. 34. For who hath knowne the mind of the Lord?

Sense. Viz. Who hath knowne his purpose and counsailes & secret iudgements that are not disclosed and declared in the word? Or, who was his Counsaile? In the creation and preservation of the world, in the redemption, government and saluation of his Church, he needed not mans aduise and counsaile, but performed all by the counsaile of his owne will.

V. 35. Or who hath giuen to him first? .i. Who hath bestowed any benefit or blessing yppon God and so hath made him a debtper vnto him, *and he shal be recompensed.* .i. he will repay and requite him. For of him and from him are all things, they haue their being and beginning from god, and through him all things are administred and gouerned by him, *and for him.* .i. they are created and ordained, to set forth his glorie, *To him be glory for euer Amen.* .i. Let all humane and worldly glorie cease & vanish away, and let all glory of goodnes, mercy, wisdom, and iustice bee ascribed onely vnto God, of vs and of all creatures for euer Amen.

Eph. 3. v. 11.
II.

I beleue it shall bee so, and I pray that it may bee so.

Ques. How vnsearchable are Gods iudgements?

Ans. If Gods waies and iudgements be vnsearchable, why are wee commanded to search the Scriptures; or the Israelites taxed and reproofed for being ignorant of Gods waies? *Job. 5. v. 38. Psal. 95. v. 10. Math. 23. v. 29.*

Gods waies and iudgements in this place are taken for his secret will, which hee reserueth to him selfe; and which no man is to inquire into, for it is a bottomelesse gulfe, and will drowne them, and a flame that may not be come vnto but will burne them, it is the Arke that may not be looked into. But for his reuealed will which he hath manifested in Scripture, all sorts of people are commanded to search, learne and know: provided that they keepe them within the boundes of sobriety, and do not measure mysticall and supernaturall things by the scantling and shallownesse of humane reason.

Who hath knowne the mind of the Lord?

Ob. In the knowledge of God consisteth mans saluation, therefore God hath reuealed it vnto men, and to Prophets and Apostles especially.

A. First indeed in the knowledge of Gods reuealed will consisteth mans saluation, and this euery man is commanded and bound to know; for here we haue whatsoeuer serueth for our instruction, but for hidden thinges and these which God hath not reuealed, whereof the Apostle speaketh, we cannot know
 II (but by the euent) neither must we desire it, but contente our selues within the limites and lists of Gods word.

Secondly, if it were granted (as it must not) that the Apostle spake here of misteries & secrecies coneyned in the Scripture, we answer that no mortall man can by his owne sence & reason vnderstand them, for it iudgeth falsly and preposterously of them. *1. Cor. 2. 14.* therefore wee must reuerently and soberly follow the direction & guidance of Gods good spirit.

Thirdly, the godly by the illumination & teaching of gods spirit vnderstand all things, y are simply necessary for their saluation. Lastly albeit the regenerate know the minde of the Lord and his reuealed will in holy Scriptures; yet but by degrees and in part, & some more, some lesse, according to their callings, paines industry, mortification, &c.

Deuter. 29. ver. 29.

Math. 19. v. 17. Ioh. 3. 5. v. 4. 9. 10.

Q. How can we, or why are we commanded to giue and ascribe glory to God, seeing that we can by our praises adde nothing to his renowne and perfection?

Ans. Albeit, we cannot adde any thing to Gods nature and perfection and glory, yet we are bound by his commandment and it is our duty to acknowledge him to be, as he is, and as he hath reuealed himself in holy scripture *viz.* most holy, perfect, and glorious. Secondly, we must shew forth, testifie and declare his name, nature, attributes and workes vnto men, that they hereby may be enformed better of him, and stirred vp to glorifie him, and thus we hallow and sanctifie Gods name.

O the deepnesse of the riches both of the wisdom, and knowledge of God!

It is proper to the Godly and their office and duty, to *Doctr.* thinke, speake and consider of, yea to admire the workes & counsailes of God, and to braist forth into holy exclamations and to stir and exite others so to do. *Psal. 8. v. Psal. 92. ver. 5. Psal. 118. v. 2, 3. Psal. 119. ver. 18. Psal. 46. v. 7. Cant. 5. a verse 10. ad. 17.* The reason hereof is, they alone being taught of God, know (a-boue al other persons) the incomparable excellency and order of them, and therefore for skill, know best how, and how farre to iudge of them. Secondly, they must be instruments and trumpets, to sound and proclaime the praises and wonders of the Lord, for the satisfaction of their owne consciences, and to affect and gaine others so to do.

Vse 1. Let ministers (especially) and also others labour and strue to affect & possesse others with the rarenesse, excellency, & admirableness of Gods workes and proceedings, for so did *David* in many places. *Psa. 48. v. 2. 3. 4. 5. 6. & Psa. 8. v. 1.*

Vse 2. As oft as our reason is offended with the doctrine & depth of predestination (albeit so euidently and expresly set forth in scripture) let vs renounce reason, and giue glory vnto God, and with most humble reuerence admire that deepe wisdom which with the eye of our vnderstanding, we cannot pierce into. Thus did *Christ.* *Math. 11. 25. 26.*

3. Vse. It serueth to condemne and argue all that repine at, murmur at, reprehend gods proceedings, and especially in the decree and matter of reprobation, whereas Gods is most wise, iust and of absolute power and authoritie, and therefore al-

waies doth and cannot but order, rule and dispose of all things rightly, albeit our weake apprehension cannot attaine vnto the reason of it.

This wisdom and knowledge of God.

The doctrine, that we learne hence is that God being most wise, and knowing all things doth not onely see and contemplate them, as they are, or may be, but doth contriue them with singular reason and counsell, and dispose them in most goodly forme, waight, number and measure, so that nothing in his workes may seeme to be wanting or disordered, nothing superfluous or ouer much, but all in an excellent temper and symetry. And hence God is sayd, to be wise in heart. *Iob. 9. 4.* nay only wise. *Rom. 16. 27.* *1. Tim. 1. 17.* For he alone by himselfe is infinitely wise, needing no mans instruction or information. *Isa. 40. ver. 12, 13, 14.* *Pro. 8. 12.* *Iob. 28. cap. 23. &c.* Now this wisdom of God shineth forth chiefly in the principall workes of God, namely in the creation, preservation and gouernment of the world, in the gouerning & ordering of man-kinde. *Ier. 51. 15.* *Isa. 40. 28.* But most euidently in the predestination of men and in the wonderfull manner of euerlasting saluation purchased by Christ. *Eph. 3. 2. 10.* in so much that the very Angells desire throughly to behold it. *1. Pet. 1. 12.*

Vse 1. Here are iustly condemned those men that mutter and murmur against Gods proceedings, & find fault with and condeme any worke or iudgment of God, as though it were not wisely ordained, but wee must reuerence, adore and admire his excellent wisdom appearing in them and especially in the mystery of eternall saluation, euen then when our blind and vnperfect reason espieth and perceiueth no reason of it. Touching the misteries contained in Gods reuealed will, let vs by humble and earnest praier beseech and entreate the Lord that he would more cleerely day by day, open them vnto vs, *Psal. 73. ver. 17.* *Psal. 119. ver. 18.* *Eph. 1. 17.* by the ministry of his word and spirit.

O the deepnesse of the riches both of the wisdom and knowledge &c.

We must in the hidden misteries and secrecies of almighty God, not be curious to know impossibilities, much lesse, to

object and except against the manner of Gods proceeding herein; but containe our selues within the precincts and limits of his word, and adore and admire the secret counsailes of God, and not vainely and rashly attempt to finde & serch them out. *Psal. 36. ver. 6.*

The first reason hereof is, for that the infinite wisdom and glory of God appeareth in this, that his iudgements and secrets, (especially in matters of predestination and reprobation, and of particular euent and of the moments and times thereof) are concealed and kept from vs. God will not (as *Ezechius* foolishly and vainely did shew all his riches and treasures to the Babilonish ambassadours) God I say wil not in this world impart and communicate his in-most counsailes to any but by the euent only.

2 Ch. 33. v. 21

The second reason is, because God in dispensing of matters, hath hidden contraries as it were vnder contraries, viz. contrary ends vnder contrarie means, life vnder death, glory vnder shame, riches vnder pouerty. *2. Cor. 1. 8. 9. 10. Hebr. 2. 25.* Thirdly the Apostle *Paul*, could not, nor durst serch them, much lesse we that are so much inferiour vnto him and haue no Apostolicall gifts.

Pse 1. This doctrine refuteth and condemneth all curious, friuolous, and vnnecessary questions such as these following: why did God creat man apt to fall? why did not God preuent, or keepe him from falling? why doth God elect some & refuse others? why doth not God cause his word to bee preached in one and the same age, in all places of the world? why doth God condemne men for vnbeleife, seeing that no man can possibly beleue, vnlesse God confer faith vpon him? why doth God not conuert all; seeing that he can do it? why hath God and yet still doth, suffer the greatest part of the world, to remaine in error and blindness? why doth he at one time call more then at another? Is not God vniust & cruel to predestinate men to condemnation before they haue done good or euill?

Curious questions.

Pse 2. As often as in the confusion & disorders y^e seeme to be in the world our faith beginneth to wauer, let vs remember y^e Gods iudgment in the whole gouernment of y^e world, is most deseruedly compared to a vast huge deepe, y^e filleth heauen and earth: & y^e which by theyr eie of our iudgment we cannot perceiue

Psal. 36. 7.

into, let vs rather reuerently submit our selues vnto, then curiously to prie and diue into it.

How unferchable are his waies and his iudgements past finding out.

Who hath knowne the minde of the Lord?

Doctr. We must not be curious, inquisitiue or desirous to know, any thing of God and his waies, and of his course, and order, that he obserueth in disposing and managing vniuersall and particular things, which hee hath not reuealed in holy scripture.

Deut. 29, v. 29 *Act. 1, 6* where God hath no mouth to speake we must haue no cares to heare, and where hee ceaseth directing, wee must cease enquiring. *Math. 12, 22.* wicked therefore is the practise of those that by Astrology and other indirect means seeke to know the day of mens death, and calculate issues of particular intendments. The first reason hereof is, for that they are deeper and more profound, then that mans reason can find out, and if we busie and trouble our selues herein, we shall at length be oppressed with the brightnesse of Gods maiesty & confounded in our owne vaine imaginations. Secondly, they that are curious and inquisitiue herein, fall (through Gods iust iudgement) into such intricate laborinthies, that they can neuer recover themselves out of, and plunge themselves into such a bottomlesse gulfe, out of which they shall neuer arise. Thirdly we haue matter and employment sufficient, and that for our soules health, to bestow and busie our selues in all the daies of our life, in serching out, musing vpon, and in laboring to bring into vre and practise, Gods will reuealed, which conteineth that which is aboundantly sufficient for saluation, we can neuer in this mortality sound out the depth of it, muchlesse follow and obey it: *ergo*, what vanity and follie is it, to omit and leaue vndone that which God hath commanded & which so highly concerneth vs, and preposterously and vnprofitably to busie our selues to know things impossible and vnlawfull for vs to know, and the knowledge thereof would be hurtfull vnto vs?

Vse 1. Let vs leaue and bid adue to all vaine speculations, wherein we do nothing but offend God, wearie and wast our wits, and trifle out our times vnprofitably, much rather let vs exercise our selues and senses in serching the holy scrip-

ture and then labour chiefly to know and practise these things that concerne our faith, sanctification & saluation; herein wee shall finde employment ynough though we haue the wisdom of *Salomon* and could liue as long as *Methusala* did.

2 *Vse*. It must teach vs to rest contented in Gods counsailes and subscribe to his will, and when wee see many things to crosse our expectation & iudgement; we must not accuse God of iniustice and want of wisdom.

For hee alone knoweth what to doe and how to determine of all things and persons, and what is most agreeable to his diuine Maiestie, and whatsoeuer he doth, is alwaies good (in regard of him-selfe) and nothing could be done more wisely and in better order; and therefore we must rather with al reuerence adore these hidden secrecies, then any way carpe or cauell at them.

3 *Vse*. Wee are admonished hereby to be thankfull to God for his wisdom and manner of disposing and gouerning all things, euen then when his iudgements & corruptions inflicted vpon our selues, seeme bitter, harsh and intollerable.

Iob. 1. v. 21.

who was his Counsaier?

Dott.

Dott. God in the decreeing and disposing al things, and in procuring mans saluation needeth no counsaile, vseth no mans aduice, but doth all thinges according to his owne good pleasure, & after the counsaile of his owne wil, *Psal. 115 v. 3. Eph. 1. v. 5. 9.*

The reason hereof is, because he is omnipotent, most wise, and God all sufficient vnderdependent of any other, and of whom all persons, and thinges, haue their beeing and dependance.

Secondly, GOD doth act and put in execution nothing in time but that which hee purposed and decreed before all times, for otherwise he could not be wisdom it selfe, neither could the Sonne of God, his wisdom be, begotten before the Creation of the world. *Pro. 8.*

1 *Vse*. Therefore let vs not murmure, or repine against any of his creatures and his workes, neither lette vs measure them after our owne shallow reason and vnderstanding, for the

Reasons beginning of it cannot be comprehended; it surmounteth all mens wits and capacities, and if Gods wisdom in the least creatures be past finding out, how much more in the matter, and mystery of mans predestination and redemption?

Or who hath giuen vnto him first, and he shalbe recompensed?

God is debter and beholding vnto no man, and no man can alledge any seruice worke or study whereby he bindeth God to himselfe, or should moue him to elect, preferue and redeeme and glorifie him. *7 sa. 16. 2. Luke. 17. 9 10.*

Dollr.

sa. 8. 4.

Reason hereof. No man can ad any thing to God, for all that we haue, we receiue it onely from Gods mercy, and we depend vpon his goodnesse for it *Psa. 16. 2. 23.*

2. Reason: Gods power, will and decree, is free and absolute and hath no respect or relation to any thing from without his essence whatsoever. *Rom. 9. 15.*

1. *Use.* If God should (for our correction or triall) depriue & bereaue vs of wife, children, health, liuelihood, goods, houses (as he did his good seruant *Iob*) we must stay, and comfort our selues herein, for all these things are Gods, they were giuen vs by him, and therefore they are not ours, and he alone may iustly doe with his owne what seemeth good to his diuine will and pleasure.

2. *Use.* Here all humaine merits and fore-scene workes in the patriarkes and fore-fathers and their posterity, are debarred from any mouing or procuring cause of GODS fauour and mercy, declared vnto Iew or Gentile: for of them-selues men can doe nothing that is good, and therefore all proceedeth from Gods meere mercy.

Secondly in matter of reprobation none hath cause to be offended with God or to complaine of his proceedings, for his power and authority is free, and absolute, and he supreme of all creatures, and he may dispose of them as best seemeth good vnto his heavenly wisdom, and he is not to render any reason of his doings to any.

Lastly the very Reprobates are ordained in Gods decree &c. (touching the euent) to shew forth GODS glory as well as others, for the glory of his Iustice shalbe manifested in and vpon them.

For of him are all things.

In that all things haue their being, creation and preservation from God onely, and so are of him directed, ordered, and gouerned, we learne that he is God all sufficient both for himselfe and all his people and seruants, and that not only for their temporall life and happines, but much more for their regeneration, redemption and eternall saluation. *Gen. 17. 1.*

Dolle.

He is our Shepheard how then can we want any thing? He hath Heauen and Earth at commaund and how then can his be destitute of that which is good for them? he was perfect and complet in him-selfe before the creation, and therefore his workes ad nothing to his owne nature and essence: and (to conclude) he worketh all things both in wordly and spirituall matters according to the pleasure of his owne will only, without any let or restraint.

Let vs therefore in no danger, temptation and necessity be daunted and discouraged, for our God whom we serue is able to saue and deliuer vs, he knoweth how to proceed, and he is a most faithfull creator and an indulgent father vnto vs, onely let vs berrust him with the ordering of our affaires, and commend and betake our selues, liues maintenance and affaires vnto his gracious disposition, and he will neuer faile, nor forsake vs.

Phil. 23. 1.

For him are all things.

Seeing that all things, yea the very reprobate workes and wonders of GOD, are ordained to glory either of Gods mercy, or of his iustice, hidden things dispute and repine and yet but patiently submit all to his good will, that we may see the glory in all things. *Psa. 115.*

Dan. 9. 7. Apoc. 14. 6. Job. 5. 12.

For hereby we declare

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